WALLIS BUDGE

EGYPTIAN LANGUAGE

RKP

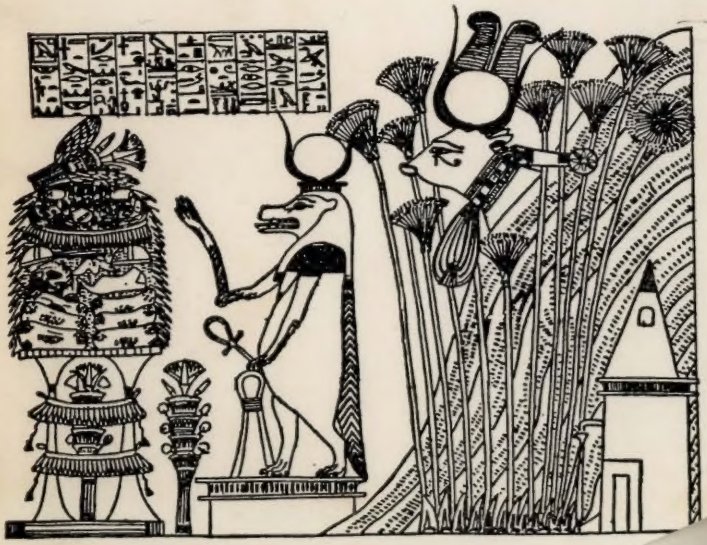
EGYPTIAN LANGUAGE

Easy Lessons in Egyptian Hieroglyphics

SIR E. A. WALLIS BUDGE

The ancient Egyptians expressed their ideas in writing by means of a large number of picture signs, known as Hieroglyphics. They began to use them for this purpose more than seven thousand years ago, and they were employed uninterruptedly until about 100 BC, that is to say, until nearly the end of the rule of the Ptolemies over Egypt. It is hardly probable that the hieroglyphic system of writing was invented in Egypt, and evidence indicates that it was brought there by certain invaders who came from north-east or central Asia; they settled down in the valley of the Nile, somewhere between Memphis on the north and Thebes on the south, and gradually established their civilization and religion in their new home. Little by little the writing spread to the north and to the south, until at length hieroglyphics were employed, for state purposes at least, from the coast of the Mediterranean to the most southern portion of the Island of Meroë, a tract of country over 2,000 miles long.

This book is intended to form an easy introduction to the study of the Egyptian hieroglyphic inscriptions, and was prepared in answer to many requests made both in Egypt and in England.



SOME RELATED BOOKS

EGYPTIAN MAGIC
E. A. Wallis Budge

EGYPTIAN RELIGION
Egyptian Ideas of the Future Life
E. A. Wallis Budge

THE BOOK OF THE DEAD
An English Translation of the Chapters, Hymns, etc., of the Theban Recension
With an Introduction and Notes
E. A. Wallis Budge

THE NILE AND EGYPTIAN CIVILIZATION
Alexandre Moret
History of Civilization Series

ROUTLEDGE & KEGAN PAUL
ISBN 0 7100 1129 6
Printed in Great Britain

EGYPTIAN LANGUAGE

By the same author

THE BOOK OF THE DEAD

An English Translation of the Chapters, Hymns, etc., of the Theban Recension, with an Introduction and Notes

Illustrated with twenty plates, over four hundred line reproductions, and a seven-colour facsimile from the Papyrus of Ani

EGYPTIAN LANGUAGE

EASY LESSONS IN EGYPTIAN HIEROGLYPHICS

WITH SIGN LIST

BY

SIR E. A. WALLIS BUDGE

M.A., LITT.D., D.LIT.

LATE KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES IN THE BRITISH MUSEUM

LONDON: Routledge & Kegan Paul Ltd

NEW YORK: Dover Publications Inc

Published in Great Britain by
Routledge & Kegan Paul Limited
Broadway House, 68–74 Carter Lane
London EC4V 5EL
and in the U.S.A. by
Dover Publications Inc.
180 Varick Street
New York, 10014

Eleventh Impression 1971
Twelfth Impression 1973

No part of this book may be reproduced in any form without permission from the publisher, except for the quotation of brief passages in criticism

Library of Congress Catalog Card Number: 66–21262

ISBN 0 7100 1129 6 (Great Britain)
ISBN 0–486–21394–3 (United States of America)

Printed in Great Britain by
Redwood Press Limited
Trowbridge, Wiltshire

To

HENRY EDWARD JULER, ESQUIRE, F.R.C.S

ETC., ETC., ETC.

TO WHOSE SKILL AND KINDNESS

MY EYESIGHT OWES SO MUCH.

PREFACE.

This little book is intended to form an easy introduction to the study of the Egyptian hieroglyphic inscriptions, and has been prepared in answer to many requests made both in Egypt and in England. It contains a short account of the decipherment of Egyptian hieroglyphics, and a sketch of the hieroglyphic system of writing and of the general principles which underlie the use of picture signs to express thought. The main facts of Egyptian grammar are given in a series of short chapters, and these are illustrated by numerous brief extracts from hieroglyphic texts; each extract is printed in hieroglyphic type and is accompanied by a transliteration and translation. Following the example of the early Egyptologists it has been thought better to multiply extracts from texts rather than to heap up a large number of grammatical details without supplying the beginner with the means of examining their application. In the limits of the following pages

it would be impossible to treat Egyptian grammar at any length, while the discussion of details would be quite out of place. The chief object has been to make the beginner familiar with the most common signs and words, so that he may, whilst puzzling out the extracts from texts quoted in illustration of grammatical facts, be able to attack the longer connected texts given in my "First Steps in Egyptian" and in my "Egyptian Reading Book".

Included in this book is a lengthy list of hieroglyphic characters with their values both as phonetics and ideograms. Some of the characters have not yet been satisfactorily identified and the correctness of the positions of these is, in consequence, doubtful; but it has been thought best to follow both the classification, even when wrong, and the numbering of the characters which are found in the list of "Hieroglyphen" printed by Herr Adolf Holzhausen of Vienna.

E. A. WALLIS BUDGE.

British Museum,
February 14th, 1910.

CONTENTS.

CHAPTER		PAGE
I.	Hieroglyphic Writing	1
II.	The Rosetta Stone and the Decipherment of hieroglyphics	13
III.	Hieroglyphics as Ideographs, Phonetics and Determinatives	28
IV.	A Selection of hieroglyphic characters with their phonetic values, etc.	43
V.	Pronouns and pronominal suffixes	95
VI.	Nouns	105
VII.	The Article	112
VIII.	Adjectives, Numerals, Time, the Year, etc. ...	123
IX.	The Verb	141
X.	Adverbs, Prepositions (simple and compound), etc.	155
XI.	Conjunctions and Particles	192
XII.	Extracts for Reader	212—246
	1. Inscription of Pepi I	212
	2. General Stele of Panehesi	215
	3. Inscription of Anebni	223
	4. Text from the CXXVth Chapter of the Book of the Dead	226

CHAPTER I.

HIEROGLYPHIC WRITING.

THE ancient Egyptians expressed their ideas in writing by means of a large number of picture signs which are commonly called **Hieroglyphics.** They began to use them for this purpose more than seven thousand years ago, and they were employed uninterruptedly until about B. C. 100, that is to say, until nearly the end of the rule of the Ptolemies over Egypt. It is hardly probable that the hieroglyphic system of writing was invented in Egypt, and the evidence on this point now accumulating indicates that it was brought there by certain invaders who came from north-east or central Asia; they settled down in the valley of the Nile at some place between Memphis on the north and Thebes on the south, and gradually established their civilization and religion in their new home. Little by little the writing spread to the north and to the south, until at length hieroglyphics were employed, for state purposes at least, from the coast

of the Mediterranean to the most southern portion of the Island of Meroë, that is to say, over a tract of country more than 2000 miles long. A remarkable peculiarity of Egyptian hieroglyphics is the slight modification of form which they suffered during a period of thousands of years, a fact due, no doubt, partly to the material upon which the Egyptians inscribed them, and partly to a conservatism begotten of religious convictions. The Babylonian and Chinese picture characters became modified at so early a period that, some thousands of years before Christ, their original forms were lost. This reference to the modified forms of hieroglyphics brings us at once to the mention of the various ways in which they were written in Egypt, *i. e.*, to the three different kinds of Egyptian writing.

The oldest form of writing is the **hieroglyphic**, in which the various objects, animate and inanimate, for which the characters stand are depicted as accurately as possible. The following titles of one Ptaḥ-ḥetep, who lived at the period of the rule of the IVth dynasty will explain this; by the side of each hieroglyphic is its description.

1.[1] a mouth

2. a door made of planks of wood fastened together by three cross-pieces

3. the fore-arm and hand

[1] The brackets shew the letters which, when taken together, form words.

4. a lion's head and one fore paw stretched out

5. see No. 3

6. doorway surmounted by cornice of small serpents

7. a jackal

8. a kind of water fowl

9. an owl

10. a growing plant

11. a cake

12. a reed to which is tied a scribe's writing tablet or palette, having two hollows in it for red and black ink

13. see No. 9

14. see No. 1

15. the breast of a man with the two arms stretched out

16. see No. 11

17. a seated man holding a basket upon his head.

In the above examples of picture signs the objects which they represent are tolerably evident, but a large number of hieroglyphics do not so easily lend themselves to identification. Hieroglyphics were cut in stone, wood, and other materials with marvellous accuracy, at depths varying from $^1/_{16}$ of an inch to 1 inch; the details of the objects represented were given either by cutting or by painting in colours. In the earliest times the mason must have found it easier to cut characters into the stone than to sculpture them in relief; but it is probable that the idea of preserving carefully what had been inscribed also entered his mind, for frequently when the surface outline of a character has been destroyed sufficient traces remain in the incuse portion of it for purposes of identification. Speaking generally, celestial objects are coloured blue, as also are metal vessels and instruments; animals, birds, and reptiles are painted as far as possible to represent their natural colours; the Egyptian man is painted red, and the woman yellow or a pinky-brown colour; and so on. But though in some cases the artist endeavoured to make each picture sign an exact representation of the original object in respect of shape or form and colour, with the result that the simplest inscription became a splendid piece of ornamentation in which the most vivid colours blended harmoniously, in the majority of painted texts which have been preserved to us the artists have not been consistent in the colouring

of their signs. Frequently the same tints of a colour are not used for the same picture, an entirely different colour being often employed; and it is hard not to think that the artist or scribe, having come to the end of the paint which should have been employed for one class of hieroglyphics, frequently made use of that which should have been reserved for another. It has been said that many of the objects which are represented by picture signs may be identified by means of the colours with which they are painted, and this is, no doubt, partly true; but the inconsistency of the Egyptian artist often does away entirely with the value of the colour as a means of identification.

Picture signs or hieroglyphics were employed for religious and state purposes from the earliest to the latest times, and it is astonishing to contemplate the labour which must have been expended by the mason in cutting an inscription of any great length, if every character was well and truly made. Side by side with cutters in stone carvers in wood must have existed, and for a proof of the skill which the latter class of handicraftsmen possessed at a time which must be well nigh pre-dynastic, the reader is referred to the beautiful panels in the Gizeh Museum which have been published by Mariette.[1] The hieroglyphics and figures of the deceased are in relief, and are most delicately and beautifully executed;

[1] See *Les Mastaba de l'Ancien Empire*. Paris, 1882, p. 74 ff.

but the unusual grouping of the characters proves that they belong to a period when as yet dividing lines for facilitating the reading of the texts had not been introduced. These panels cannot belong to a period later than the IIIrd, and they are probably earlier than the Ist dynasty. Inscriptions in stone and wood were cut with copper or bronze and iron chisels. But the Egyptians must have had need to employ their hieroglyphics for other purposes than inscriptions which were intended to remain in one place, and the official documents of state, not to mention the correspondence of the people, cannot have been written upon stone or wood. At a very early date the papyrus plant[1] was made into a sort of paper upon which were written drafts of texts which the mason had to cut in stone, official documents, letters, etc. The stalk of this plant, which grew to the height of twelve or fifteen feet, was triangular, and was about six inches in diameter in its thickest part. The outer rind was removed from it, and the stalk was divided into layers with a flat needle; these layers were laid upon a board, side by side, and upon these another series of layers was laid in a horizontal direction, and a thin solution of gum was then run between them, after which both series of layers were pressed and dried. The number of such sheets joined together depended upon the length of the roll required. The papyrus rolls which have come

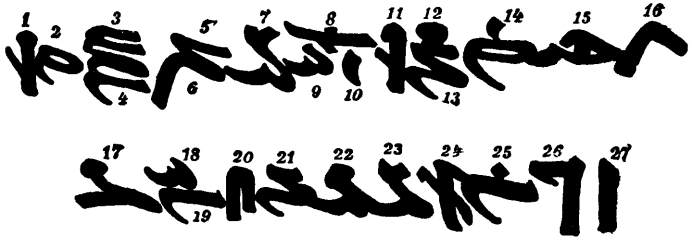
[1] *Byblus hieraticus*, or *Cyperus papyrus*.

down to us vary greatly in length and width; the finest Theban papyri are about seventeen inches wide, and the longest roll yet discovered is the great Papyrus of Rameses III,[1] which measures one hundred and thirty-five feet in length. On such rolls of papyrus the Egyptians wrote with a reed, about ten inches long and one eighth of an inch in diameter, the end of which was bruised to make the fibres flexible, and not cut; the ink was made of vegetable substances, or of coloured earths mixed with gum and water.

Now it is evident that the hieroglyphics traced in outline upon papyrus with a comparatively blunt reed can never have had the clearness and sharp outlines of those cut with metal chisels in a hard substance; it is also evident that the increased speed at which government orders and letters would have to be written would cause the scribe, unconsciously at first, to abbreviate and modify the picture signs, until at length only the most salient characteristics of each remained. And this is exactly what happened. Little by little the hieroglyphics lost much of their pictorial character, and degenerated into a series of signs which went to form the cursive writing called **Hieratic**. It was used extensively by the priests in copying literary works in all periods, and though it occupied originally a subordinate position in respect of hieroglyphics, especially as regards religious texts, it at length became equal in

[1] Harris Papyrus, No. 1. British Museum, No. 9999.

importance to hieroglyphic writing. The following example of hieratic writing is taken from the Prisse Papyrus upon which at a period about B. C. 2600 two texts, containing moral precepts which were composed about one thousand years earlier, were written.



Now if we transcribe these into hieroglyphics we obtain the following :—

1. a reed
2. a mouth
3. a hare
4. the wavy surface of water
5. see No. 4
6. a kind of vessel
7. an owl
8. a bolt of a door
9. a seated figure of a man
10. a stroke written to make the word symmetrical
11. see No. 1
12. a knee bone (?)
13. see No. 2.
14. a roll of papyrus tied up
15. an eye
16. see No. 6
17. a goose
18. see No. 9
19. see No. 4
20. a chair back
21. a sickle

22. an eagle

23. see No. 7

24. a tree

25. see No. 14

26. an axe

27. see No. 10.

On comparing the above hieroglyphics with their hieratic equivalents it will be seen that only long practice would enable the reader to identify quickly the abbreviated characters which he had before him; the above specimen of hieratic is, however, well written and is relatively easy to read. In the later times, *i. e.*, about B. C. 900, the scribes invented a series of purely arbitrary or conventional modifications of the hieratic characters and so a new style of writing, called **Enchorial** or **Demotic**, came into use; it was used chiefly for business or social purposes at first, but at length copies of the "Book of the Dead" and lengthy literary compositions were written in it. In the Ptolemaic period Demotic was considered to be of such importance that whenever the text of a royal decree was inscribed upon a stele which was to be set up in some public place and was intended to be read by the public in general, a version of the said decree, written in the Demotic character, was added. Famous examples of stelae inscribed in hieroglyphic, demotic, and Greek, are the Canopus Stone, set up at Canopus in the reign of Ptolemy III. Euergetes I. in the ninth year of his reign (B. C. 247—222), and the Rosetta

Stone set up at Rosetta, in the eighth year of the reign of Ptolemy V. Epiphanes (B. C. 205—182).

In all works on ancient Egyptian grammar the reader will find frequent reference to *Coptic*. The Coptic language is a dialect of Egyptian of which four or five varieties are known; its name is derived from the name of the old Egyptian city Qebt, through the Arabic *Qubṭ*, which in its turn was intended to represent the Gr. Αἴγυπτος. The dialect dates from the second century of our era, and the literature written in it is chiefly Christian. Curiously enough Coptic is written with the letters of the Greek alphabet, to which were added six characters, derived from the Demotic forms of ancient Egyptian hieroglyphics, to express sounds which were peculiar to the Egyptian language.

Hieroglyphic characters may be written in columns or in horizontal lines, which are sometimes to be read from left to right and sometimes from right to left. There was no fixed rule about the direction in which the characters should be written, and as we find that in inscriptions which are cut on the sides of a door they usually face inwards, *i. e.*, towards the door, each group thus facing the other, the scribe and sculptor needed only to follow their own ideas in the arrangement and direction of the characters, or the dictates of symmetry. To ascertain the direction in which an inscription is to be read we must observe in which way the men, and birds, and animals face, and then

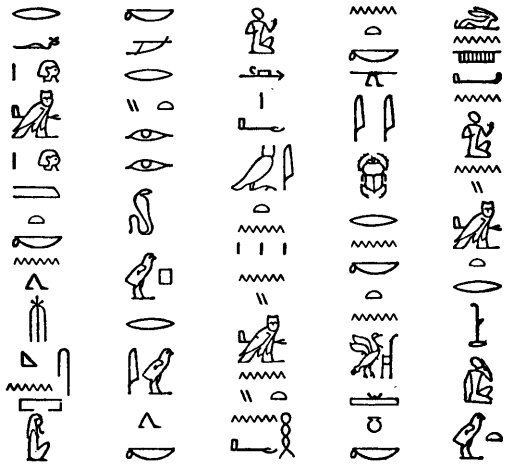
read *towards* them. The two following examples will illustrate this :—

1.

2.

Now on looking at these passages we notice that the men, the chicken, the owls, the hawk, and the hares all face to the left; to read these we must read from left to right, *i. e., towards* them. The second extract has been set up by the compositor with the characters

facing in the opposite direction, so that to read these now we must read from right to left (No. 3).

3. 

Hieratic is usually written in horizontal lines which are to be read from right to left, but in some papyri dating from the XIIth dynasty the texts are arranged in short columns.

Before we pass to the consideration of the Egyptian Alphabet, syllabic signs, etc., it will be necessary to set forth briefly the means by which the power to read these was recovered, and to sketch the history of the decipherment of Egyptian hieroglyphics in connection with the **Rosetta Stone.**

CHAPTER II.

THE ROSETTA STONE AND THE DECIPHERMENT OF HIEROGLYPHICS.

The Rosetta Stone was found by a French artillery officer called Boussard, among the ruins of Fort Saint Julien, near the Rosetta mouth of the Nile, in 1799, but it subsequently came into the possession of the British Government at the capitulation of Alexandria. It now stands at the southern end of the great Egyptian Gallery in the British Museum. The top and right hand bottom corner of this remarkable object have been broken off, and at the present the texts inscribed upon it consist of fourteen lines of hieroglyphics, thirty-two lines of demotic, and fifty-four lines of Greek. It measures about 3 ft. 9 in. $\times$ 2 ft. $4^1/_2$ in. $\times$ 11 in. on the inscribed side.

The Rosetta Stone records that Ptolemy V. Epiphanes, king of Egypt from B. C. 205 to B. C. 182, conferred great benefits upon the priesthood, and set aside large revenues for the maintenance of the temples, and remitted the taxes due from the people at a period of

distress, and undertook and carried out certain costly engineering works in connection with the irrigation system of Egypt. In gratitude for these acts the priesthood convened a meeting at Memphis, and ordered that a statue of the king should be set up in every temple of Egypt, that a gilded wooden statue of the king placed in a gilded wooden shrine should be established in each temple, etc.; and as a part of the great plan to do honour to the king it was ordered that a copy of the decree, inscribed on a basalt stele in hieroglyphic, demotic, and Greek characters, should be set up in each of the first, second, and third grade temples near the king's statue. The provisions of this decree were carried out in the eighth year of the king's reign, and the Rosetta Stone is one of the stelae which, presumably, were set up in the great temples throughout the length and breadth of the land. But the importance of the stone historically is very much less than its value philologically, for the decipherment of the Egyptian hieroglyphics is centred in it, and it formed the base of the work done by scholars in the past century which has resulted in the restoration of the ancient Egyptian language and literature.

It will be remembered that long before the close of the Roman rule in Egypt the hieroglyphic system of writing had fallen into disuse, and that its place had been taken by demotic, and by Coptic, that is to say, the Egyptian language written in Greek letters; the widespread use of Greek and Latin among the govern-

ing and upper classes of Egypt also caused the disappearance of Egyptian as the language of state. The study of hieroglyphics was prosecuted by the priests in remote districts probably until the end of the Vth century of our era, but very little later the ancient inscriptions had become absolutely a dead letter, and until the beginning of the last century there was neither an Oriental nor a European who could either read or understand a hieroglyphic inscription. Many writers pretended to have found the key to the hieroglyphics, and many more professed, with a shameless impudence which it is hard to understand in these days, to translate the contents of the texts into a modern tongue. Foremost among such pretenders must be mentioned Athanasius Kircher who, in the XVIIth century, declared that he had found the key to the hieroglyphic inscriptions; the translations which he prints in his *Oedipus Aegyptiacus* are utter nonsense, but as they were put forth in a learned tongue many people at the time believed they were correct. More than half a century later the Comte de Pahlin stated that an inscription at Denderah was only a translation of Psalm C., and some later writers believed that the Egyptian inscriptions contained Bible phrases and Hebrew compositions.[1] In the first half of the XVIIIth century Warburton appears to have divined the existence of alphabetic characters in Egyptian, and had he pos-

[1] See my *Mummy*, p. 126.

sessed the necessary linguistic training it is quite possible that he would have done some useful work in decipherment. Among those who worked on the right lines must be mentioned de Guignes, who proved the existence of groups of characters having determinatives, and Zoëga, who came to the conclusion that the hieroglyphics were letters, and what was very important, that the cartouches, *i. e.*, the ovals which occur in the inscriptions and are so called because they resemble cartridges, contained royal names.[1] In 1802 Akerblad, in a letter to Silvestre de Sacy, discussed the demotic inscription on the Rosetta Stone, and published an alphabet of the characters. But Akerblad never received the credit which was his due for this work, for although it will be found, on comparing Young's "Supposed Enchorial Alphabet" printed in 1818 with that of Akerblad printed in 1802, that *fourteen* of the characters are identical in both alphabets, no credit is given to him by Young. Further, if Champollion's alphabet, published in his *Lettre à M. Dacier*, Paris, 1822, be compared with that of Akerblad, sixteen of the characters will be found to be identical; yet Champollion, like Young, seemed to be oblivious of the fact.

With the work of Young and Champollion we reach firm ground. A great deal has been written about the merits of Young as a decipherer of the Egyptian hiero-

[1] *De Usu et Origine Obeliscorum*, Rome, 1797, p. 465.

glyphics, and he has been both over-praised and over-blamed. He was undoubtedly a very clever man and a great linguist, even though he lacked the special training in Coptic which his great rival Champollion possessed. In spite of this, however, he identified correctly the names of six gods, and those of Ptolemy and Berenice; he also made out the true meanings of several ideographs, the true values of six letters[1] of the alphabet, and the correct consonantal values of three[2] more. This he did some years before Champollion published his Egyptian alphabet, and as priority of publication (as the late Sir Henry Rawlinson found it necessary to say with reference to his own work on cuneiform decipherment) must be accepted as indicating priority of discovery, credit should be given to Young for at least this contribution towards the decipherment. No one who has taken the pains to read the literature on the subject will attempt to claim for Young that the value of his work was equal to that of Champollion, for the system of the latter scholar was eminently scientific, and his knowledge of Coptic was wonderful, considering the period when he lived. Besides this the quality of his hieroglyphic work was so good, and the amount of it which he did so great, that in those respects the two rivals ought not to be compared. He certainly knew of Young's results, and the admission by him

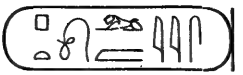
[1] *I. e.*, *i*, *m*, *n*, *p*, *f*, *t*.

[2] *I. e.*, , , .

that they existed would have satisfied Young's friends, and in no way diminished his own merit and glory.

In the year 1815 Mr. J. W. Bankes discovered on the Island of Philae a red granite obelisk and pedestal which were afterwards removed at his expense by G. Belzoni and set up at Kingston Hall in Dorsetshire. The obelisk is inscribed with one column of hieroglyphics on each side, and the pedestal with twenty-four lines of Greek. In 1822 Champollion published an account of this monument in the *Revue encyclopédique* for March, and discussed the hieroglyphic and Greek inscriptions upon it. The Greek inscription had reference to a petition of the priests of Philae made to Ptolemy, and his wife Kleopatra, and his sister also called Kleopatra, and these names of course occur in it. Champollion argued that if the hieroglyphic inscription has the same meaning as the Greek, these names must also occur in it. Now the only name found on the Rosetta Stone is that of Ptolemy which is, of course, contained in a cartouche, and when Champollion examined the hieroglyphic inscription on the Philae obelisk, he not only found the royal names there, enclosed in cartouches, but also that one of them was identical with that which he knew from the Greek of the Rosetta Stone to be that of Ptolemy. He was certain that this name was that of Ptolemy, because in the Demotic inscription on the Rosetta Stone the group of characters which formed the name occurred over and over again, and in the places where, according to the Greek, they ought

to occur. But on the Philae Obelisk the name Kleopatra is mentioned, and in both of the names of Ptolemy and Kleopatra the same letters occur, that is to say L and P; if we can identify the letter P we shall not only have gained a letter, but be able to say at which end of the cartouches the names begin. Now writing down the names of Ptolemy and Kleopatra as they usually occur in hieroglyphics we have:—

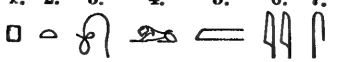
Ptolemy 

Kleopatra

Let us however break the names up a little more and arrange the letters under numbers thus:—

Ptolemy.

1. 2. 3. 4. 5. 6. 7.

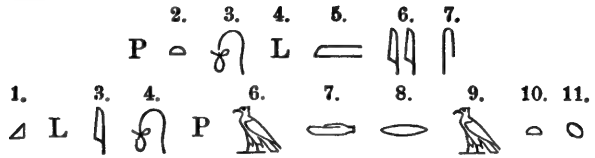


Kleopatra.

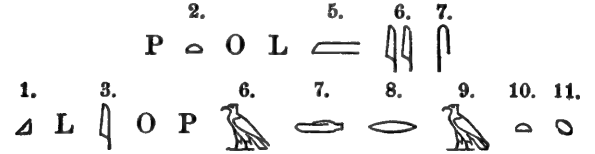
1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11.

We must remember too that the Greek form of the name Ptolemy is Ptolemaios. Now on looking at the two names thus written we see at a glance that letter No. 5 in one name and No. 1 in the other are identical, and judging by their position only in the names they must represent the letter P; we see too that letter No. 2

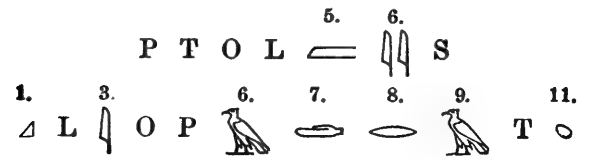
in one name and No. 4 in the other are also identical, and arguing as before from their position they must represent the letter L. We may now write down the names thus :—



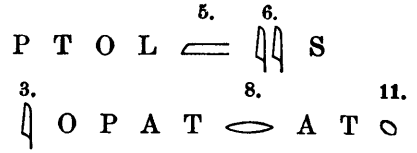
As only one of the names begin with P, that which begins with that letter must be Ptolemy. Now letter No. 4 in one name, and letter No. 3 in the other are identical, and also judging by their position we may assign it in each name the value of some vowel sound like O, and thus get :—



But the letter between P and O in Ptolemy must be T, and as the name ends in Greek with S, the last letter in hieroglyphics must be S, so we may now write down the names thus :—



Now if we look, as Champollion did, at the other ways in which the name of Kleopatra is written we shall find that instead of the letter we sometimes have the letter which we already know to be T, and as in the Greek form of the name this letter has an A before it, we may assume that = A; the initial letter must, of course, be K. We may now write the names thus :—



The sign (No. 3) in the name Kleopatra represents some vowel sound like E, and this sign doubled (No. 6) represents the vowels AI in the name Ptolemaios; but as represent EE, or Î, that is to say I pronounced in the Continental fashion, the O of the Greek form has no equivalent in hieroglyphics. That leaves us only the signs , and to find values for. Young had proved that the signs always occurred at the ends of the names of goddesses, and that was a feminine termination; as the Greek kings and queens of Egypt were honoured as deities, this termination was added to the names of royal ladies also. This disposes of the signs , and the letters (No. 5) and (No. 8) can be nothing else but M and R. So we may now write :—

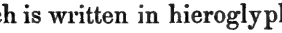
P T O L M I S, *i. e.*, Ptolemy,
K L E O P A T R A, *i. e.*, Kleopatra.

Now a common title of the Roman Emperors was written hieroglyphically

. We know that = I, = S, and = R; and as is used as a variant for the first sign in the name of Kleopatra given above, must be K also. The last sign is interchanged with , and we may thus write under the hieroglyphics the values as follows:—

K I S R S

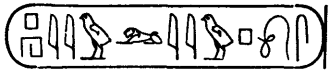
that is to say Καισαρος or Caesar. From the different ways in which the name of Ptolemy is written we learn that = U, and that has also the same value, and that has the same value as , *i. e.*, M, is also apparent. Now we may consider a common Greek name which is written in hieroglyphics ; we may break it up thus:—



Of these characters we have already identified Nos. 2, 3, 5, 7, 8 and 9, and from the two last we know that we are dealing with the name of a royal lady. But there is also another common Greek name which may be written out in this form:—

and we see at a glance that the only letter that we

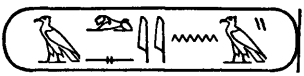
have not met with before is . Reading the values of this last group of signs we get E R (*or* L) K S T R (*or* L) S, which can be nothing else but Eleksntrs or "Alexander"; thus we find that = N. Now substituting this value for sign No. 4 in the royal lady's name given above we read . E R N I . A T; and as the Greek text of the inscription in which this name occurs mentions Berenike, we conclude at once that No. 1 sign = B, and that No. 6 sign = K. From other Greek and Latin titles and names we may obtain the values of many other letters and syllables, as will be seen from the following :—

1.  P.H.I.U.L.I.U.P.U (*or* UA).S., *i. e.*, Philip.

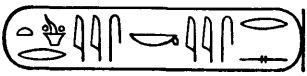
2. P.I.L.A.T.R.A., *i. e.*, Philotera.

3. BA.R.N.I.K.T., *i. e.*, Berenice.

4. A.R.R.S.N.A.T., *i. e.*, Arsinoë.

 A.R.S.I.N.A.I., *i. e.*, Arsinoë.

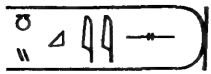
5. T.R.A.P.N.T., *i. e.*, Tryphaena.

6.  T.BA.R.I.S.K.I.S.R. S., *i. e.*, Tiberius Caesar.

7.

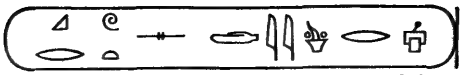
K-A-I-S K-A-I-S-R-S K-R-M-

i. e., Gaius Caesar Germ-



NI-K-I-S

anicus.

8. 

K-L-UT-S T-I-BA-R-SA

i. e., Claudius Tiberius.

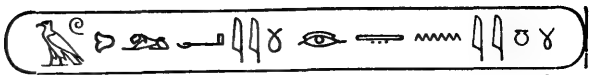
9.

A-U-TU-K-R-T-R K-I-S-R-S

i. e., Autocrator Caesar.

T-A-T-A-S A-R-I-S A-T-R-I-N-S

Titus Aelius Hadrianus.

10. 

A-U-R-L A-I-S AN-TA-N-I-N-S

i. e., Aurelius Antoninus.

In the Ptolemaic and Roman times the titles of the kings or emperors were often included in the cartouches, and from some of these Champollion derived

a number of letters for his Egyptian alphabet. Thus many kings call themselves , and , which appellations were known to mean "Of Ptah beloved" and "living ever". Now in the first of these we know, from the names which we have read above, that the first two signs are P and T, *i. e.*, the first two letters of the name Ptah; the third sign must then have the value of H or of some sound like it. If these three signs form the name of Ptah, then the fourth sign must mean "beloved". Now as Coptic is only a dialect of Egyptian written in Greek letters we may obtain some help from it as Champollion did; and as we find in that dialect that the ordinary words for "to love" are *mei* and *mere*, we may apply one or other of these values to the sign . In the same way, by comparing variant texts, it was found that was what is called an ideograph meaning "life", or "to live"; now the Coptic word for "life" or "to live", is *ônkh*, so the pronunciation of the hieroglyphic sign must be something like it. We find also that the variant spellings of give us , and as we already know that = N, the third sign must be KH; incidentally, too, we discover that has the syllabic value of *ānkh*, and that the *ā* has become *ô* in Coptic. If, in the appellation , *i. e.*, "living ever", means "life", it is clear that must mean "ever". Of the three signs which form the word we already know the last two, and , for we have

seen the first in the name Ptolemy, and the second in the name Antoninus, where they have the values of T and TA respectively. Now it was found by comparing certain words written in hieroglyphics with their equivalents in Coptic that the third sign was the equivalent of a letter in the Coptic alphabet which we may transliterate by TCH, *i. e.*, the sound which *c* has before *i* in Italian. Further investigations carried on in the same way enabled Champollion and his followers to deduce the syllabic values of the other signs, and at length to compile a classified syllabary. We may now collect the letters which we have gathered together from the titles and names of the Greek and Roman rulers of Egypt in a tabular form thus :—

It will be noticed that we have three different kinds of the K sound, three of the T sound, two of the H sound, and three A sounds. At the early date when the values of the hieroglyphics were first recovered it was not possible to decide the exact difference between the varieties of sounds which these letters represented; but the reader will see from the alphabet on pp. 31, 32 the values which are generally assigned to them at the present time. It will be noticed, too, that among the letters of the Egyptian alphabet given above there are no equivalents for F and SH, but these will be found in the complete alphabet.

CHAPTER III.

HIEROGLYPHICS AS IDEOGRAPHS, PHONETICS, AND DETERMINATIVES.

Every hieroglyphic character is a picture of some object in nature, animate or inanimate, and in texts many of them are used in more than one way. The simplest use of hieroglyphics is, of course, as pictures, which we may see from the following :— a hare ; an eagle ; a duck ; a beetle ; a field with plants growing in it ; ✶ a star ; a twisted rope ; a comb ; a pyramid, and so on. But hieroglyphics may also represent *ideas, e. g.,* a wall falling down sideways represents the idea of "falling" ; a hall in which deliberations by wise men were made represents the idea of "counsel" ; an axe represents the idea of a divine person or a god ; a musical instrument represents the idea of pleasure, happiness, joy, goodness, and the like. Such are called **ideographs.** Now every picture of every object must have had a name, or we may say that each picture was

a word-sign; a list of all these arranged in proper order would have made a dictionary in the earliest times. But let us suppose that at the period when these pictures were used as pictures only in Egypt, or wherever they first appeared, the king wished to put on record that an embassy from some such and such a neighbouring potentate had visited him with such and such an object, and that the chief of the embassy, who was called by such and such a name, had brought him rich presents from his master. Now the scribes of the period could, no doubt, have reduced to writing an account of the visit, without any very great difficulty, but when they came to recording the name of the distinguished visitor, or that of his master, they would not find this to be an easy matter. To have written down the name they would be obliged to make use of a number of hieroglyphics or picture characters which represented most closely the sound of the name of the envoy, without the least regard to their meaning as pictures, and, for the moment, the picture characters would have represented sounds only. The scribes must have done the same had they been ordered to make a list of the presents which the envoy had brought for their royal master. Passing over the evident anachronism let us call the envoy "Ptolemy", which name we may write, as in the preceding chapter, with the signs :—

1. 2. 3. 4. 5. 6. 7.

Now No. 1 represents a door, No. 2 a cake, No. 3 a

knotted rope, No. 4 a lion, No. 5 (uncertain), No. 6 two reeds, and No. 7 a chairback; but here each of these characters is employed for the sake of its *sound* only.

The need for characters which could be employed to express *sounds only* caused the Egyptians at a very early date to set aside a considerable number of picture signs for this purpose, and to these the name of **phonetics** has been given. Phonetic signs may be either **syllabic** or **alphabetic**, *e. g.*, *peḳ*, *mut*, *maāt*, *χeper*, which are syllabic, and *p*, *b*, *m*, *r*, *k*, which are alphabetic. Now the five alphabetic signs just quoted represent as pictures, a door, a foot and leg, an owl, a mouth, and a vessel respectively, and each of these objects no doubt had a name; but the question naturally arises how they came to represent single letters? It seems that the sound of the *first letter* in the name of an object was given to the picture or character which represented it, and henceforward the character bore that phonetic value. Thus the first character P, represents a door made of a number of planks of wood upon which three cross-pieces are nailed. There is no word in Egyptian for door, at all events in common use, which begins with P, but, as in Hebrew, the word for door must be connected with the root "to open"; now the Egyptian word for "to open" is *pt[a]ḥ*, and as we know that the first character in that word has the sound of P and of no other letter, we may reasonably assume that the Egyptian word for "door" began with P. The third

character M represents the horned owl, the name of which is preserved for us in the Coptic word *mûlotch* (ⲙⲟⲩⲗⲟϫ); the first letter of this word begins with M, and therefore the phonetic value of is M. In the same way the other letters of the Egyptian alphabet were derived, though it is not always possible to say what the word-value of a character was originally. In many cases it is not easy to find the word-values of an alphabetic sign, even by reference to Coptic, a fact which seems to indicate that the alphabetic characters were developed from word-values so long ago that the word-values themselves have passed out of the written language. Already in the earliest dynastic inscriptions known to us hieroglyphic characters are used as pictures, ideographs and phonetics side by side, which proves that these distinctions must have been invented in pre-dynastic times.

The Egyptian alphabet is as follows:—

	A	(א)		F	(פ)
	Á	(ʾ)	or	M	(מ)
	Ā	(ע)	or	N	(נ)
or	I	(י)	or	R and L	(ר, ל)
or	U	(ו)		H	(ה)
	B	(ב)		Ḥ	(ח)
	P	(פ)		KH (χ)	(Arab. خ)

	S	(ס)		Ḳ	(ק)
	S	(שׂ)		T	(ת)
	SH (Ś)	(שׁ)		Ṭ	(ט)
	K	(כ)		TH (θ)	(ת)
	Q	(ק)		TCH (T′)	(צ)

The Egyptian alphabet has a great deal in common with the Hebrew and other Semitic dialects in respect of the guttural and other letters, peculiar to Oriental peoples, and therefore the Hebrew letters have been added to shew what I believe to be the general values of the alphabetic signs. It is hardly necessary to say that differences of opinion exist among scholars as to the method in which hieroglyphic characters should be transcribed into Roman letters, but this is not to be wondered at considering that the scientific study of Egyptian is only about ninety years old, and that the whole of the literature has not yet been published.

Some ideographs have more than one phonetic value, in which case they are called **polyphones**; and many ideographs representing entirely different objects have similar values, in which case they are called homophones.

As long as the Egyptians used picture writing pure and simple their meaning was easily understood, but when they began to spell their words with alphabetic signs and syllabic values of picture signs, which had

no reference whatever to the original meaning of the signs, it was at once found necessary to indicate in some way the meaning and even sounds of many of the words so written; this they did by adding to them signs which are called **determinatives**. It is impossible to say when the Egyptians first began to add determinatives to their words, but all known hieroglyphic inscriptions not pre-dynastic contain them, and it seems as if they must have been the product of prehistoric times. They, however, occur less frequently in the texts of the earlier than of the later dynasties.

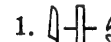
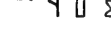
Determinatives may be divided into two groups; those which determine a single species, and those which determine a whole class. The following determinatives of classes should be carefully noted:—

Character	Determinative of	Character	Determinative of
1.	to call, beckon	6. or	god, divine being or thing
2.	man	7.	goddess
3.	to eat, think, speak, and of whatever is done with the mouth	8.	tree
		9.	plant, flower
		10.	earth, land
4.	inertness, idleness	11.	road, to travel
5.	woman	12.	foreign land

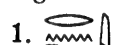
Character	Determinative of	Character	Determinative of
13.	nome	26.	fish
14.	water	27.	rain, storm
15.	house	28.	day, time
16.	to cut, slay	29.	village, town, city
17.	fire, to cook, burn	30.	stone
18.	smell (good or bad)	31. or	metal
19.	to overthrow	32.	grain
20.	strength	33.	wood
21.	to walk, stand, and of actions performed with the legs	34.	wind, air
		35.	foreigner
22.	flesh	36.	liquid, unguent
23.	animal	37.	abstract
24.	bird	38.	crowd, collection of people
25.	little, evil, bad	39.	children.

A few words have no determinative, and need none, because their meaning was fixed at a very early period, and it was thought unnecessary to add any; examples

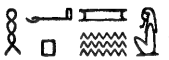
of such are *ḥenā*[1] "with", *ȧm* "in", *māk* "verily" and the like. On the other hand a large number of words have one determinative, and several have more than one. Of words of one determinative the following are examples :—

1.  *ȧm* to eat; a picture of a man putting food into his mouth is the determinative.
2.  *ānχ* a flower; the picture of a flower is the determinative.
3. *sma* to slay; the picture of a knife is the determinative, and indicates that the word *sma* means "knife", or that it refers to some action that is done with a knife.
4. *ses* bolt; the picture of the branch of a tree is the determinative, and indicates that *ses* is an object made of wood.

Of words of one or more determinatives the following are examples :—

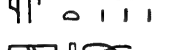
1.  *renpit* flowers; the pictures of a flower in the bud , and a flower , are the determinatives; the three strokes are the sign of the plural.

[1] Strictly speaking there is no *e* in Egyptian, and it is added in the transliterations of hieroglyphic words in this book simply to enable the reader to pronounce them more easily.

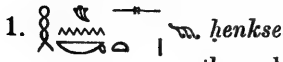
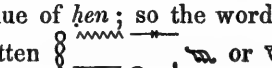
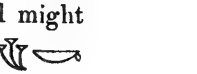
2.  *Ḥāp* god of the Nile; the pictures of water enclosed by banks , and running water , and a god are the determinatives.

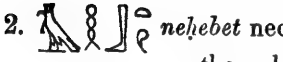
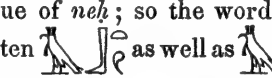
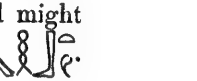
3. *nemmeḫu* poor folk; the pictures of a child , and a man , and a woman are the determinatives, and shew that the word *nemmeḫ* means a number of human beings, of both sexes, who are in the condition of helpless children.

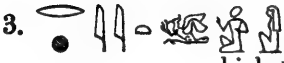
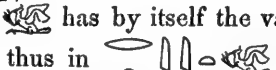
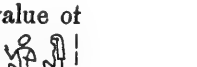
Words may be spelt (1) with alphabetic characters wholly, or (2) with a mixture of alphabetic and syllabic characters; examples of the first class are:—

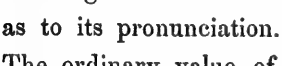
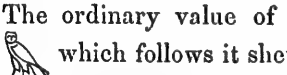
	sfenṭ	a knife
	ȧsfet	wickedness
	śāt	a book
	*uȧa*	a boat
	ḥeqer	to be hungry, hunger
	semeḫi	left hand side
	seśeś	a sistrum.

And examples of the second class are :—

1.  *ḥenkset* hair, in which has by itself the value of *ḥen*; so the word might be written  or  .

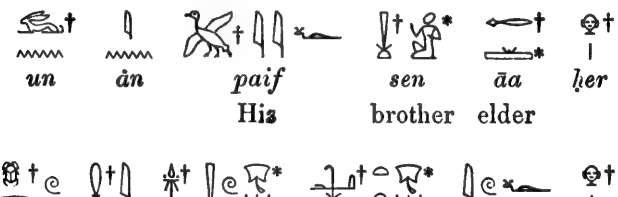
2.  *neḫebet* neck, in which has by itself the value of *neḫ*; so the word might be written  as well as  .

3.  *reχit* men and women, in which has by itself the value of *reχit*; thus in  the word is actually written twice, for  .

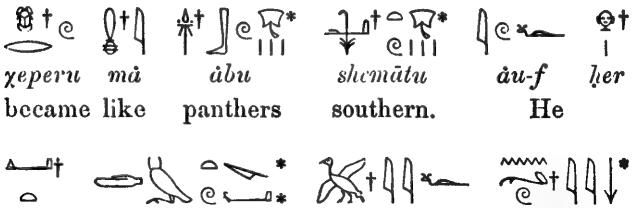
In many words the last letter of the value of a syllabic sign is often written in order to guide the reader as to its pronunciation. Take the word  . The ordinary value of is *mesṯer* "ear", but the  which follows it shews that the sign is in this word to be read *mesṯem*, and the determinative indicates that the word means that which is smeared under the eye, or "eye-paint, stibium". For convenience' sake we may call such alphabetic helps to the reading of words **phonetic complements.** The following are additional examples, the phonetic complement being marked by an asterisk.

mesṯer	ear
ḫai	rain
śenār	storm
merḫu	unguent
ḫememu	mankind.

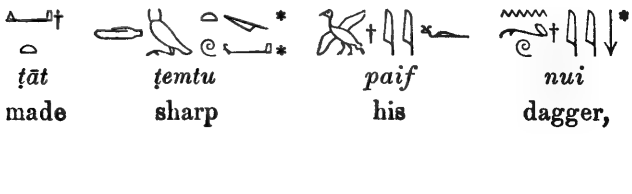
We may now take a short extract from the Tale of the Two Brothers, which will illustrate the use of alphabetic and syllabic characters and determinatives; the determinatives are marked by *, and the syllabic characters by †; the remaining signs are alphabetic. (N. B. There is no *e* in Egyptian.)



un	*ȧn*	*paif*	*sen*	*āa*	*ḫer*
		His	brother	elder	



χeperu	*mȧ*	*ȧbu*	*shemātu*	*ȧu-f*	*ḫer*
became	like	panthers	southern.	He	



ṭāt	*ṭemtu*	*paif*	*nui*
made	sharp	his	dagger,

âu-f *ḥer* *ṭâtu-f* *em* *ṭet-f* *un* *ân*

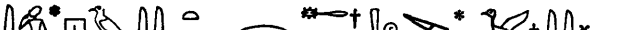
he placed it in his hand.

paif *sen* *âa* *âḥâ* *en*

His brother elder stood

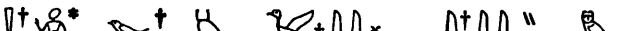
ḥa *pa* *sbai* *paif*

behind the door of his



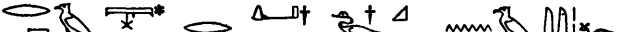
âhait *er* *χaṭbu* *paif*

stable to stab his



sen *śerâu* *em* *paif* *i* *em*

brother younger at his coming at



ruha *er* *ṭât* *âq* *naif*

eventide to make to enter his

âaut *er* *pa* *âhait*

cattle into the stables.

χer *ȧr* *pa* *Śu* *ḥer* *ḥetep* *ȧu-f*

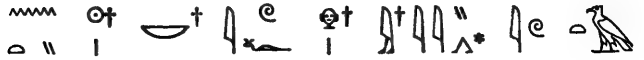
Now when the god Shu was setting he

ḥer *atep-f* *stimu* *neb*

was loading himself with green herbs of all kinds

en *seχet* *em* *paif* *seχeru*

of the fields according to his habit



enti *hru* *neb* *ȧu-f* *ḥer* *i* *ȧu* *ta*

of day every, he was coming [home]. The

ȧḥt *ḫāuti* *ḥer* *āq* *er* *pa*

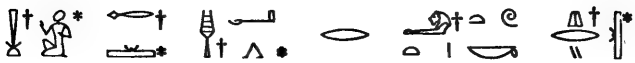
cow leading entered into the

ȧhait *ȧu* *set* *ḥer* *ṭeṭ* *en*

stable, she said to

pai-set *saȧu* *mākuȧ* *paik*

her keeper, Verily thy



sen *āa* *āḥā* *er* *ḥāt-tuk* *χeri*

brother elder standeth in front of thee with

paif *nui* *er* *χaṭbu* - *k*

his dagger to stab thee;

ruå - *k* *tu* *er* - *ḥāt* - *f* *un* *ån* - *f*

run away from before him. He

ḥer *setem* *pa* *teṭ* *taif* *åḥ*

hearkened unto the speech of his cow

ḥāuti *åu* *ta* *ket-θå* *ḥer* *āq*

leading. The next entered, [and]

åu *set* *ḥer* *teṭ* - *θå* - *f* *em* *mâtet* *åuf*

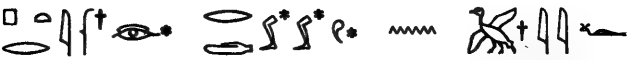
she was saying to him likewise. He

ḥer *ennu* *χeri* *pa* *sba* *en*

looked under the door of

paif *åhait* *åuf* *ḥer*

his stable, he



petrå *reṭ* *en* *paif*

saw the legs of his

sen *āa* *åuf* *āḥā* *en* *ḥa*

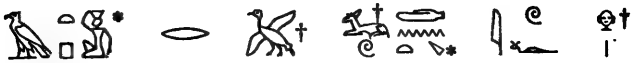
brother elder [as] he stood behind

pa *sba* *åu* *paif* *nui*

the door his dagger

em *ṭet-f* *åuf* *ḥer* *uaḥ* *taif*

in his hand. He set his



atep *er* *pa* *åuṭent* *åuf* *ḥer*

load upon the ground, he betook

fa - f *er* *seχseχ* *θāu*

himself to flight rapid.

CHAPTER IV.[1]

A SELECTION OF HIEROGLYPHIC CHARACTERS WITH THEIR PHONETIC VALUES, ETC.

1. Figures of Men.

		Phonetic value.	Meaning as ideograph or determinative.
1.		*enen*	man standing with inactive arms and hands, submission
2.		*à*	to call, to invoke
3.		*kes* (?)	man in beseeching attitude, propitiation
5.		*ṭua*	to pray, to praise, to adore, to entreat
6.		*ṭua*	
7.		*hen*	to praise
8.		*qa, ḥāā*	to be high, to rejoice
9.		*ān*	man motioning something to go back, to retreat

[1] The numbers and classification of characters are those given by Herr Adolf Holzhausen in his *Hieroglyphen*.

10.		*ȧn*	man calling after someone, to beckon
11.		*ȧn*	
12.		—	see No. 7
13.		—	see No. 10
14.			man hailing some one
15.		*ȧb*	to dance
16.		*ȧb*	to dance
17.		*ȧb*	to dance
18.		*ȧb*	to dance
19.		*kes*	man bowing, to pay homage
20.		*kes*	man bowing, to pay homage
21.		—	man running and stretching forward to reach something
22.		*sati*	to pour out water, to micturate
23.			
24.		*ḥeter*	two men grasping hands, friendship
25.		*ȧmen*	a man turning his back, to hide, to conceal

26.		*nem*	pygmy
27.		*tut, sāḫu, qeres*	image, figure, statue, mummy, transformed dead body
28.		*ṫetta*	a dead body in the fold of a serpent
29.		*ur, ser*	great, great man, prince, chief
30.		*ȧau, ten*	man leaning on a staff, aged
31.		*neχt*	man about to strike with a stick, strength
32.		—	man stripping a branch
33.		*ṭua*	. . . . .
34.		*seḫer*	to drive away
35.		*χeχeθ* (?)	two men performing a ceremony (?)
36.		*śema* (?)	. . . . .
37.		*ȧḫi*	man holding an instrument
38.		—	man holding an instrument
39.		—	man about to perform a ceremony with two instruments
40.		*neχt*	see No. 31
41.		—	to play a harp

42.		—	to plough
43.		*ṭā*	to give a loaf of bread, to give
44.		*sa*	to make an offering
45.		*nini*	man performing an act of worship
46.		*āb*	man throwing water over himself, a priest
47.		*sati, set*	man sprinkling water, purity
48.		—	a man skipping with a rope
49.		*χus*	man building a wall, to build
50.		—	man using a borer, to drill
51.		*qeṭ*	to build
52.		*fa, kat*	a man with a load on his head, to bear, to carry, work
53.		*āχ*	man supporting the whole sky, to stretch out
54.		*fa*	to bear, to carry ; see No. 52
55.		*χesṭeb*	man holding a pig by the tail.....
56.		*qes*	to bind together, to force something together
57.		*qes*	
58.		*ḥeq*	man holding the ? *ḥeq* sceptre, prince, king

59.		—	prince, king
62.		—	prince or king wearing White crown
63.		—	prince or king wearing Red crown
65.		—	prince or king wearing White and Red crowns
68.		*ur*	great man, prince
69.		*ur*	
70.		*ȧθi*	prince, king
71.		*ḥen*	a baby sucking its finger, child, young person
72.		*ḥen*	a child
74.		*ḥen*	a child wearing the Red crown
75.		*ḥen*	a child wearing the disk and uraeus
76.		*mesṭem*	. . . . .
78.		*χefti*	a man breaking in his head with an axe or stick, enemy, death, the dead
79.			
80.			
82.		*māšā*	man armed with a bow and arrows, bowman, soldier
83.		*menf*	man armed with shield and sword, bowman, soldier

84.		—	man with his hands tied behind him, captive
85.		—	man with his hands tied behind him, captive
86.		—	man tied to a stake, captive
87.		—	man tied by his neck to a stake
88.		—	beheaded man tied by his neck to a stake
89.		*sa, remt*	man kneeling on one knee
90.		*â*	to cry out to, to invoke
91.		*â*	man with his right hand to his mouth, determinative of all that is done with the mouth
92.		*enen*	submission, inactivity
93.		*hen*	to praise
94.		*ṭua*	to pray, to praise, to adore, to entreat
96.		*âmen*	to hide
97.		—	to play a harp
98.		*âuḳ, sur*	to give or offer a vessel of water to a god or man
99.		*sa*	to make an offering
100.		*âmen, ḥab*	man hiding himself, to hide, hidden
101.		*āb*	man washing, clean, pure, priest

102.			
103		*āb*	man washing, clean, pure, priest
104.			
105.		*fa, kat*	man carrying a load; see No. 52
106.		*ḥeḥ*	man wearing emblem of year, a large, indefinite number
107.		*ḥeḥ*	a god wearing the sun's disk and grasping a palm branch in each hand
108.		—	to write
110.		—	dead person who has obtained power in the next world
111.		—	dead person, holy being
112.		—	dead person, holy being
113.		—	a sacred or divine person
114.		—	a sacred or divine king
115.		—	divine or sacred being holding the sceptre
116.		—	divine or sacred being holding the sceptre
117.		—	divine or sacred being holding the whip or flail
119.		—	divine or sacred being holding and

120. — king wearing the White crown and holding 𓋴 and 𓌙

121. — king wearing the Red crown and holding 𓋴 and 𓌙

123. — king wearing the Red and White crowns and holding 𓍑

124. — king wearing the Red and White crowns and holding 𓋴

125. — ibis-headed being, Thoth

126. *sa* a sacred person holding a cord? a guardian?

127. *sa* a sacred person holding a cord? a guardian?

128. *sa* a watchman, to guard, to watch

129. — a sacred person, living or dead

130. —

131. *śeps* a sacred person

132. *neṯem* a person sitting in state

133. *χer* to fall down

134. *mit* a dead person

135. *meḫ* to swim

136.

137. *neb* a man swimming, to swim

2. Figures of Women

1.	*ḥeter*	two women grasping hands, friendship
3.	*θehem*	woman beating a tambourine, to rejoice
4.	*ḳeb*	to bend, to bow
5.	*Nut*	the goddess Nut, *i. e.*, the sky
6.	—	woman with dishevelled hair
7.	*sat* (?)	a woman seated
8.	—	a sacred being, sacred statue
9.	—	
10.	—	a divine or holy female, or statue
11.	—	
12.	*ȧri*	a guardian, watchman
13.	*θehem*	see No. 3
14.	*beq*	a pregnant woman
15.	*mes, pāpā*	a parturient woman, to give birth
16.	*menā*	to nurse, to suckle a child
17.	*renen*	to dandle a child in the arms

3. Figures of Gods and Goddesses.

1.		*Ausâr* (or *Asâr*)	the god Osiris
3.		*Ptaḥ*	the god Ptaḥ
4.		*Ptaḥ*	Ptaḥ holding a sceptre, and wearing a *menât*
6.		*Ta-tunen*	the god Ta-tunen
7.		*Tanen*	the god Tanen
8.		*Ptaḥ-Tanen*	the god Ptaḥ-Tanen
9.		*An-ḥeru*	the god An-ḥeru
10.		*Amen*	Amen, or Menu, or Amsu in his ithyphallic form.
11.		*Amen*	Amen wearing plumes and holding
13.		*Amen*	Amen wearing plumes and holding Maāt
14.		*Amen*	Amen wearing plumes and holding a short, curved sword
15.		*Amen*	Amen holding the *user* sceptre
16.		*Âāḥ*	the Moon-god
17.		*χensu*	the god Khensu
18.		*Śu*	the god Shu

19.		*Śu*	the god Shu
20.		*Rā-usr-Maāt*	god Rā as the mighty one of Maāt
21.		*Rā*	the god Rā wearing the white crown
22.		*Rā*	Rā holding sceptres of the horizons of the east and west
23.		*Rā*	Rā holding the sceptre
24.		*Rā*	Rā wearing disk and uraeus and holding
25.		*Rā*	Rā wearing disk and uraeus
26.		*Ḥeru*	Horus (*or* Rā) wearing White and Red crowns
27.		*Rā*	Rā wearing disk and holding symbol of "life"
29.		*Rā*	Rā wearing disk, uraeus and plumes, and holding sceptre
31.		*Set*	the god Set
32.		*Anpu*	the god Anubis
33.		*Teḥuti*	the god Thoth
36.		*Ẋnemu*	the god Khnemu
37.			
38.			
39.		*Ḥāpi*	the Nile-god

40. *Ȧuset* (or *Ȧst*) Isis holding papyrus sceptre

41. *Ȧuset* (or *Ȧst*) Isis holding symbol of "life"

42. *Ȧuset* (or *Ȧst*) Isis holding papyrus sceptre

45. *Nebt-ḥet* Nephthys holding symbol of "life"

51. *Nut* the goddess Nut

52. *Seśeta* the goddess Sesheta

53. *Usr-Maāt* the goddess Maāt with sceptre of strength

54.

55. *Maāt* the goddess Maāt

58. *Ānqet* the goddess Ānqet

62. *Bast* the goddess Bast

63. *Seχet* the goddess Sekhet

64.

65. *Un* the hare-god Un

66. *Meḥit* the goddess Meḥit

67. *Śeta* a deity

68. *Seḥer* a god who frightens, terrifies, or drives away

69.	*Seḫer*	see No. 68
70.		
71.	*Bes*	the god Bes
73.	*χeperå*	the god Khepera
74.		

4. Members of the Body.

1.	*ṭep, ṭaṭa*	the head, the top of anything
3.	*ḥer, ḥrå*	the face, upon
5, 6, 7.	*śent, uśer*	the hair, to want, to lack
8.	*śere* (?)	a lock of hair
9.	*χabes*	the beard
10.	*mer, maa, åri*	the right eye, to see, to look after something, to do
11.	—	the left eye
12.	*maa*	to see
13.	—	an eye with a line of stibium below the lower eye-lid
14.	*rem*	an eye weeping, to cry
15.	*an*	to have a fine appearance

16.		*merti, maa*	the two eyes, to see
17.		*uŕat*	the right eye of Rā, the Sun
18.		*uŕat*	the left eye of Rā, the Moon
19.		*utatti*	the two eyes of Rā
20.		*ṭebḥ*	an *utchat* in a vase, offerings
23.		*ȧr*	the pupil of the eye
24.		*ṭebḥ*	two eyes in a vase, offerings
25.		*ȧm*	eyebrow
26.		*mester*	ear
28.		*χent*	nose, what is in front
29.		*re*	opening, mouth, door
30.		*septi*	the two lips
31.		*sept*	lip raised shewing the teeth
32.		*ārt*	jawbone with teeth
33.		*tef, ȧṭet*	exudation, moisture
35, 36.		*meṭ*	a weapon or tool
37.		*ȧat, pesṭ*	the backbone

38.	*śāṭ*	the chine
39.	*menā*	the breast
40, 41. 44.	*seχen*	to embrace
42. 47.	*ȧn, ȧm*	not having, to be without, negation
46.	*ka*	the breast and arms of a man, the double
49. 50.	*ser, teser*	hands grasping a sacred staff, something holy
51.	*χen*	hands grasping a paddle, to transport, to carry away
52.	*ȧḥa*	arms holding shield and club, to fight
54.	*uṯen*	to write
58.	*χu*	hand holding a whip or flail, to be strong, to reign
59.	*ā, ṯā*	hand and arm outstretched, to give
62.	*meḫ, ermen*	to bear, to carry
63.	*ṯā*	to give
65.	*mā*	to give

66. *mā, ḥenk* to offer

67. — to offer fruit

68. *nini* an act of homage

69. *neχt* to be strong, to shew strength

72. *χerp* to direct

73, 76. *ṭet* hand

74. *śep* to receive

77. *kep* to hold in the hand

82. *am* to clasp, to hold tight in the fist

84, 85. *tebā* finger, the number 10,000

— *meter, āq* to be in the centre, to give evidence

86.
87. *ān* thumb

88. *maā* a graving tool

90. *baḥ, met, tai, ka* phallus, what is masculine, husband, bull

91. *utet* to beget

92, 93. *sem, seshem*

94		*χerui*	male organs
95.		*ḥem*	woman, female organ
96.		*i*	to go, to walk, to stand
98.		*ān, ḥem*	to go backwards, to retreat
99.		*uār, ret, ment*	to flee, to run away
100.		*teha*	to invade, to attack
101.		*ḳer*	to hold, to possess
102.		*q*	a knee
103.		*b*	a leg and foot
105.		*āb*	arm + hand + leg
106.		*ṭeb*	hand + leg
107.		*āb*	horn + leg
109.		*ḥā*	piece of flesh, limb
111.			

5. Animals.

1.		*sesem*	horse
2.		*nefer*	

3.		*ȧḥ, ka*	ox
6.		*kaut*	cow
13.		*bȧ*	calf
14.		*ȧu*	calf
15.		*ba*	ram
16.		*ba*	Nubian ram of Åmen
17.		*ār*	oryx
19.		*sāḥ*	oryx, the transformed body, the spiritual body
22.		*χeȧ*	a water bag
23.		*āa*	donkey
24.		*uher* (?)	dog
25.		*ȧmhet*	ape
29.		—	the ape of Thoth
31.		—	ape wearing Red crown
32.		—	ape bearing *utchat* or Eye of the sun
36.		*ma*, or *mȧau* lion	
38.		*l, r, ru, re* lion couchant	

43.		*χerefu, akeru*	the lions of Yesterday and To-day
44.		*neb*	. . . . .
47.		*màu*	cat
49.		*sab*	jackal, wise person
52.		—	the god Anubis, the god Áp-uat
55.		*seśeta*	. . . . .
56.		*χeχ*	a mythical animal
57.		—	wild boar
58.		*un*	a hare
59.		*ab*	elephant
61.		*àpt*	hippopotamus
62.		*χeb*	rhinoceros
63.		*rer*	pig
65.		*ser*	giraffe
66.		*set*	the god Set, what is bad, death, etc.
68.		*set*	the god Set
69.		*pennu*	rat

5. Members of Animals

3.	*ḏḥ*	ox
4, 5.	*χent*	nose, what is in front
6.	*χeχ*	head and neck of an ox
8.	*śefit*	strength
9.	—	head and neck of a ram
12.	*śesa*	to be wise
14.	*peḥ*	head and neck of a lion, strength
	peḥti	two-fold strength
16.	*ḥā*	head and paw of lion, the fore-part of anything, beginning
21.		
22.	*set*	. . . . .
24.		
30.	*at*	hour, season
33.	*ȧp*	the top of anything, the forepart
35.	*ȧat*	rank, dignity
37.	*ȧpt renpet*	opening of the year, the new year

41.	*āb*	horn, what is in front
44.	*ȧbeḥ*	tooth
45.	*ȧbeḥ*	tooth
46.	*ȧṭen, mesṫer*	to do the duty of someone, vicar, ear, to hear
47.	*peḥ*	to attain to, to end
49.	*χepeś*	thigh
51.		
52.	*nem, uhem*	leg of an animal, to repeat
54.	*kep*	paw of an animal
55, 56.	. . . .	skin of an animal
57.		
59.	. . . .	skin of an animal, animal of any kind
60.	*sat*	an arrow transfixing a skin, to hunt
63.	*uā, ȧuā, ȧsu*	bone and flesh, heir, progeny

7. Birds.

1.		*a*	eagle
2.		*maa*	eagle + sickle
3.		*ma*	eagle + ⟛
4.		*ti, neḫ*	a bird of the eagle class?
6.			
7.			
8.		*Ḥeru*	hawk, the god Horus, god
9.		*bak*	hawk with whip or flail
10.		*Ḥerui*	the two Horus gods
11.		*Ḥeru*	Horus with disk and uraeus
12.		*Ḥeru*	Horus wearing the White and Red crowns
13.		*Ḥeru nub*	the "golden Horus"
15.		*neter*	god, divine being, king
16.		*ȧment*	the west
21.		*Ḥeru sma taui*	"Horus the uniter of the two lands"
22.		*Ḥeru Sept*	Horus-Sept

24.	*χu*	. . . . .
28.	*āχem, āśem*	sacred form or image
29.	*Ḥeru-śuti*	Horus of the two plumes
30.	*mut, ner*	vulture
33.	*Nebti*	the vulture crown and th uraeus crown
36, 43.	*m*	owl
38.		
39.	*mā*	to give
40.		
41	*mer*	
42.	*embaḫ*	before
45.	*teḥuti*	ibis
46.	*qem*	to find
47.	*ḥam*	to snare, to hunt
48, 51.	*Teḥuti*	the god Thoth
53.	*ba*	the heart-soul
54.	*baiu*	souls

55.		*bak*	to toil, to labour
58.		*χu*	the spirit-soul
60.		*bennu*	a bird identified with the phœnix
61.		*bāḥ*	to flood, to inundate
63.		*uśa*	to make fat
64.		*ṭeśer*	red
65.		*ṭefa*	bread, cake, food
66.			
67.		*sa*	goose, son
69.		*ṭefa* (?)	food
70.		*seṭ*	to make to shake with fear, to tremble
71.		*āq*	duck, to go in
72.		*ḥetem*	to destroy
73.		*pa*	to fly
75.		*χen*	to hover, to alight
77.		*qema*, *θen*	to make, to lift up, to distinguish
78.		*ṭeb*	. . . . .

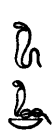
79.		*ur*	swallow, great
80.		*śerâu*	sparrow, little
81.		*ti*	a bird of the eagle kind
82.		*reχit*	intelligent person, mankind
83.		*u*	chicken
87.		*ta*	. . . . .
88.		*seś*	birds' nest
90.			
91.		*sent*	dead bird, fear, terror
92.		*ba*	soul

8. Parts of Birds.

1.		*sa, apt*	goose, feathered fowl
3.		*ner*	head of vulture
4.		*pek*	. . . . .
8.		*χu*	head of the *bennu* bird
9.		*reχ*	. . . . .
10.		*âmaχ*	eye of a hawk

11.		*ṭenḫ*	wing, to fly
13.		*śu, maā*	feather, what is right and true
17.		*ermen*	to bear, carry
18.		*śa*	foot of a bird
20.		—	to cut, to engrave
21.		*sa*	son, with *t* daughter

9. Amphibious Animals.

1.		*śet*	turtle, evil, bad
2.		*āś*	lizard, abundance
4.		*at, seqa*	crocodile, to gather together
		ȧ0i, ḳenti	prince
5, 6.	,	*at*	crocodile
7.		*Sebek*	the god Sebek
8.		*qam*	crocodile skin, black
9.		*Ḥeqt*	the goddess Ḥeqt
10.		*ḫefen*	young frog, 100,000
11. 16.		*ārā*	serpent, goddess

14.	*Meḥent*	the goddess Meḥent
15.		
19.	*âtur*	shrine of a serpent goddess
22.	*ḥef, fenṭ*	worm
24.	*Âpep*	the adversary of Rā, Apophis
25.	*ṭ, ṭet*	serpent, body
27.	*meṭ*	. . . . .
30.	*f*	a cerastes, asp
31.	*sef*	. . . . .
32.	*per*	to come forth
33.	*âq*	to enter in
37.	*ptaḥ*	to break open

10. Fish.

1.	*ân*	fish
3.	*betu*	fish
6.	*sepa*	centipede
9.	*nâr*	. . . . .

10.		*χa*	dead fish or thing
11.		*bes*	to transport
12.			
14.		*χept*	thigh (?)

11. Insects.

1.		*net, bȧt*	bee
3.		*suten net* (or *bȧt*)	"King of the South and North"
4.		*χeper*	to roll, to become, to come into being
7.		*āf*	fly
8.		*seneḥem*	grasshopper
9.		*serq*	scorpion

12. Trees and Plants.

1, 2.		*ȧm*	tree, what is pleasant
6.		*bener*	palm tree
7.		. . . .	acacia
9.		*χet*	branch of a tree, wood

13, 14. ,
15, 16, 17. , , *renp, ter* shoot, young twig, year

18. — eternal year

19. — time

20, 21. , *sept* a thorn

22. *neχeb* shoot, name of a goddess and city

enen —

24. *su, suten* king of the South

25, 27. , *shemā* south, name of a class of priestess

26. *res,* south

28, 29. ,
30, 31. , *res* south

33. *à* feather

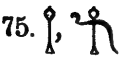
i —

34. *i* to go

35. *seχet* plants growing in a field

36. *āb* an offering

37. 38.	*śā, akh*	lotus and papyrus flowers growing, field
40.	*ḥen*	cluster of flowers or plants
42, 43.	*ḥa*	cluster of lotus flowers
44.	*meḥt*	the North, the Delta country, the land of the lotus
45. 46.	*res*	the South, the papyrus country
47. 48.	*uaṭ*	young plant, what is green
55.	—	flower
58.	*neḥem*	flower bud
62. 63.	—	lotus flower
67.	*un*	. . . . .
68.	*χa*	flower
70.	*śen*	. . . . .
73, 77.	*ut, uṭ*	to give commands

74, 75.  , *ḥet* white, shining, light

78. *χesef* an instrument, to turn back

80. *mes* to give birth

81. — the union of the South and North

82.
83. *beti* barley

86. — grain

88.
89. *śen* granary, barn, storehouse

90.
91. *ârp* grapes growing, wine

92. *mâr* pomegranate

93, 94. ,
96. *bener* sweet, pleasant

98. *netem* sweet, pleasant

13. Heaven, Earth and Water.

1.	*pet, ḥer*	what is above, heaven
2. 3.	*ḳerḥ*	sky with a star or lamp, night
4.	*ȧṭet*	water falling from the sky, dew, rain
5.	*0eḥen*	lightning
6.	*qert*	one half of heaven
7.	*Rā, ḥru*	the Sun-god, day
9.	*χu*	radiance
10, 11. ,	*Ra*	the Sun-god
13.	*χu, ubeṇ*	the sun sending forth rays, splendour
14.	*Sepṭ*	the star Sothis, to be provided with
16.	—	the sun's disk with uraei
17.	—	winged disk
23, 25. ,	*χā*	the rising sun
26.	*paut*	cake, offering, ennead of gods
28.	*sper*	a rib, to arrive at

29. *ȧāḥ, ȧbṭ* moon, month

35. *sba, ṭua* star, star of dawn, hour, to pray

36. *ṭuat* the underworld

37.
38. *ta* land

40. *set* (or *semt*) mountainous land

41. — foreign, barbarian

42. *ṭu* mountain, wickedness

44. *χut* horizon

45, 46. , *ḥesp, sept* nome

47. *ȧṭeb* the land on one side of the Nile; = all Egypt

48. — land

49. *uat, ḥer* a road, a way

50. *ḳes, m* side

51, 52. , *ȧner* stone

53. *śā* (?) sand, grain, fruit, nuts

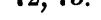
55. *n* surface of water, water

		mu	water
57.		*mer*	ditch, watercourse, to love
58.			
60.		*sha*	lake
61.		*śem*	to go
62.		—	lake
64.		*Ámen*	the god Amen
66.		*ȧa*	island
68.		*χuti*	the two horizons (*i. e.*, East and West)
69.		*peḥ*	swamp, marsh
70.			
71.		*ḥemt, bȧa*	metal, iron ore (*or* copper ore?)
72.			

14. Buildings.

1.		*nu*	town, city
3.		*per*	house, to go out
6.		*per-χeru*	sepulchral meals or offerings

7.	*per ḥet*	"white house", treasury
8.	*h*	quarter of a city (?)
10.	*mer*	
11, 12. ,	*ḥet*	house, temple
13.	*ḥetu*	temples, sanctuaries
14.	*neter ḥet*	god's house
16.	*ḥet āa*	great house
17.	*Nebt-ḥet*	Lady of the house, *i. e.*, Nephthys
19.	*Ḥet-Ḥeru*	House of Horus, *i. e.*, Hathor
29.	*āḥā*	great house, palace
32.	*useχt*	hall, courtyard
36.	*ȧneb, sebti*	wall, fort
37.	*uhen*	to overthrow
41.	—	fortified town
43.	*seb*	door, gate
44.		
45.	*qenb*	corner, an official

48.		*ḥap*	to hide
51, 52.			pyramid
53.		*teχen*	obelisk
54.		*uťu*	memorial tablet
55.		*uχa*	pillar
61.		*χaker*	a design or pattern
62.		*seḥ, ārq*	a hall, council-chamber
64.		*seṭ ḥeb* (?)	festival celebrated every thirty years
65.		*ḥeb*	festival
67.			double staircase, to go up
68.		*χet*	staircase, to go up
69.		*āa*	leaf of a door, to open
70.		*s*	a bolt, to close
71.		*ȧs, seb, mes*	to bring, to bring quickly
72, 73.		*θes*	to tie in a knot
74.		*ȧmes*	. . . . .
75.		*Ȧmsu*	the god Amsu (or Min ?)
76.		*qeṭ*	. . . . .

15. Ships and parts of Ships.

1. 2.	*uȧa, χeṭ*	boat, to sail down stream
5, 6.	*uḥā*	loaded boat, to transport
14.	—	to sail up stream
16.	*nef, ṯau*	wind, breeze, air, breath
19.	*ȧḥā*	to stand
21.	*ḥem*	helm, rudder
22.	*χeru*	paddle, voice
23.	*seśep*	. . . . .
61.	*ḥennu*	the name of a sacred boat
62. 63.	—	boats of the sun

16. Seats, Tables, etc.

1.	*ȧst, Ȧuset*	seat, throne, the goddess Isis
2.	*ḥet*	. . . . .
3.	—	seat, throne

5, 6.	*ȧs*	. . . . .
7. 8.	*ster*	to lie down in sleep or death
9.	*s*	. . . . .
11.	*sem, seśem*	. . . . .
12.	—	clothes, linen
15.	*serer*	. . . . .
16.	*ḥetep*	table of offerings
19.	*χer*	what is under, beneath
20, 22. , 23, 24. ,	—	funeral chest, sarcophagus
25.	*ȧat*	zone, district
27.	*ṭeb*	to provide with
28, 29. ,	*ȧn*	pillar, light tower (?)
30.	*ḥen*	. . . . .
31, 33. ,	*ȧs*	. . . . .
36. 37.	*nem*	squeezing juice from grapes, the god Shesmu or Seshmu

38.
39.
meter to use violence

41.
śes linen, clothing, garments

43.
urś pillow

44.
un-ḫrå mirror

45, 46.
serit, χaibit fan, shadow

47.
māχa scales, to weigh

50.
51.
uťā to balance, to test by weighing

52, 53, 54.
55.
uθes, res to raise up, to wake up

57.
maāt a reed whistle, what is right or straight

58.
ȧat standard

17. Temple Furniture.

2.
χaut altar

4.
— fire standard

13.
neter axe or some instrument used in the performance of magical ceremonies

16.		*neter χert*	the underworld
18.		*ṭeṭ*	the tree-trunk that held the dead body of Osiris, stability
20.		*sma*	to unite
22.		*sen*	brother
23.		*śen*	. . . . .
26.		*ȧb*	the left side
28.		*ȧm*	to be in
29.		*Seśeta*	name of a goddess

18. Clothing, etc.

1.		*meḥ*	head-gear
7.		*χeperś*	helmet
8.		*ḥeṭ*	the White crown of the South
9.		*res*	the South land
11.		*ṭeśer*	the Red crown of the North
12.		*meḥt*	the North land
13.		*seχeṭ*	the White and Red crowns united
14.		*u, śaā*	cord, one hundred

17.		*śuti*	two feathers
18.		*atef*	plumes, disk and horns
20.			
24.		*meḥ*	crown, tiara
25.		*usexˇ*	breast plate
26.			
28.		*ḳāḥ*	collar
29.		*sat*	garment of network
30.		*śent*	tunic
32.		*ḥebs*	linen, garments, apparel
34.		*mesen*	
36.		*mer, nes*	tongue, director
38.		*tebt*	sandal
39.		*śen, xˇetem*	circle, ring
41.		*ṭemṭ, temṭ*	to collect, to join together
42.		*θet*	buckle
43.		*ānxˇ*	life

45.		*sefaut*	a seal and cord
46.		*menât*	an instrument worn and carried by deities and men
47.		*kep*	. . . . .
48.		*âper*	to be equipped
50.		*χerp*	to direct, to govern
52.		*seχem*	to be strong, to gain the mastery
56.		*âment*	the right side
59.		*χu*	fly-flapper
60.			
61.		*Âbt*	the emblem containing the head of Osiris worshipped at Abydos
62.		*ḥeq*	sceptre, to rule
64.		*tchâm*	sceptre
65.		*Uast*	Thebes
66.		*usr*	strength, to be strong
73.		*âmes*	name of a sceptre
74.		*χu*	flail or whip
76.		*Beb*	the firstborn son of Osiris
77.		*seχer*	fringe (?)

19. Arms and Armour.

1.	*āam, neḥes,* *qema, ṯebā*	foreign person, to make, finger
	āq	what is opposite, middle
3.	*āb*	. . . . .
	seṭeb, seṫeb	what is hostile
7, 8. ,	*qeḫ*	axe
9.	*ṯep*	the first, the beginning
10.	*χepeš*	scimitar
11.	*χaut*	knife
12.	*k*	knife
13.	*qeṭ*	dagger
14, 15. ,	*ṯes*	knife
19.	*nemmet*	block of slaughter
20.	*seśem*	. . . . .
21.	*pet*	bow
25. 26.	*sta,* or *sti*	the front of any thing

28.		*peṭ*	to stretch out, to extend
33.		*set*	arrow, to shoot
38.		*sa*	the side or back
41.		*āa*	great
42.		*sun*	arrow
43.		*χa*	body
45.		*urit*	chariot
46.			

20. Tools, etc.

1.		*m*	, ...
2.		*tât*	emanation
3.		*setep*	to select, to choose
4.		*en*	adze
5.			
7.		*ḫu*	to fight, to smite
8.		*ma*	sickle
9.		*maā*	sickle cutting a reed (?)

12.		*mer, ḥen*	to love
13.		*heb, ār, per*	to plough, hall, growing things
14.		*tem*	to make perfect, the god Temu
15.		*bȧt*	miraculous, wonderful
18.		*sa*	. . . . .
19.		*θ*	. . . . .
20.		—	metal
21.		*ta*	fire-stick (?)
26.		*menχ*	good, to perform
28.		*ḥemt*	workman
29.		*āba*	to open out a way
31.		*ab, (ȧb, āb,) mer*	disease, death
35.		*neṭ*	to break
38.		*uā*	one
40.		*Net*	the goddess Neith
42.		*śes, śems*	to follow after, follower
45.		*qes*	bone

47.
48. *seḥ* estate, farm

49. *ḥep* to hide away

50. *nub* gold

53. *ḥet* silver

54. *uasm, smu* refined copper

55. *seχet* fowler's net

21. Cordwork, Network.

1. *u, śaā* cord, one hundred

2. *sta* to pull, to haul along

5. *ȧu* to be long, extended

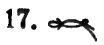
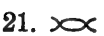
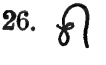
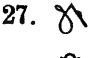
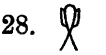
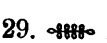
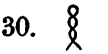
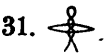
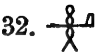
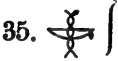
ȧmaχ pious, sacred

6.
8. *śes, qes, qeb* to fetter, linen bandage

9, 10. , — to unfasten, book, writing

13. *ārq* to bring to the end

15, 16. , *meḥ* to fill

17. 	*śeṭ*	to gain possession of
21.  22.	*āṭ* (*ānt*)	part of a fowler's net
23.	*śen*	circuit
25.	*seṇṭ*	outline for foundation of a building
26. 	*ua*	magical knot (?)
27. 	*ruṭ*	plant, growing things
28.  29. 	*sa*	amulet, protection
30. 	*ḫ*	rope
31. 	*ḥer*	ḫ + r
32. 	*ḥā*	ḫ + a
34. 35. 	*sek*	. . . . .
37.	*uaḥ*	to place, be permanent
39.	*uṭen*	offerings
40.	*ṭeben*	to go round about

41.		*rer, peχer, ṭeben*	to go round about
43.		θ (*th*)	. . . . .
44.		*0et* (?)	to take possession of
45.		*ut*	to bandage, substance which has a strong smell
46.		*set*	flowing liquid

22. Vessels.

1.		*Bast*	name of a city and of a goddess
2.			
4.		*ḥes*	to sing, to praise, to be favoured
5.		*qebḥ*	cold water, coolness
6.		*ḥen*	king, majesty, servant
7.		*neter ḥen*	divine servant, priest
8.		*χent*	what is in front
9.			
11.		*χnem*	to unite, to be joined to
14.		*ârt*	milk
17.		*teχ*	unguent

20.	*ârp*	wine
21.	*nu, qeṭ, neṭ*	liquid
22.	*ân*	to bring
23.	*âb*	heart
25.	*āb,*	to be clean, ceremonially pure
26, 27.	*âāb*	
29.	*mâ*	as, like
31.	*ḥent, āb, usekh*	mistress, lady, broad
33.	*ta*	cake, bread.
37, 38.	*χet*	fire
39.	*ba*	bowl containing grains of incense on fire
40.	*ter*	bowl containing fruit (?)
41.	*ḳ*	libation vase
43.	*neb*	lord, all, bowl
44.	*k*	flat bowl with ring handle
49.	*ḥeb*	festival
50.		

53.
55. *ȧt, beti* grain, barley and the like

23. Offerings.

1, 2.
3, 4.
5, 6. *ta* bread, cake

10. *paut* bread, cake

paut company of nine gods

14. *sep* time, season

17. *χ* a sieve

22. *ṭā* to give

23. *ter* . . . . . .

24. *χemt* bronze

ta . . . . . .

24. Musical instruments, writing materials, etc.

1. *ān, sesh* writing reed, inkpot and palette, to write, to paint

2. *śāt* (?) a papyrus roll, book

3.		*mesen*	. . . . .
5.		*ḥes*	to play music
6. 8.		*seśeś*	sistrum
9.		*nefer*	instrument like a lute, good
10.		*Nefer-Temu*	the god Nefer-Temu
11.		*sa*	syrinx, to know
12.		*men*	to abide

25. Line characters, etc.

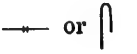
1.		*uā*	one
2, 4.			sign of plural
5.		*ui*	sign of dual
7.		*seś*	to split
9.		*met*	ten, ∩∩ = *taut* twenty, ∩∩∩ = *māb* thirty
10.		*ḥerit*	fear, awe
11.		*ṭen*	to split, to separate
12.		*t*	cake

14.	*ṭeṭ*	what is said
	ki ṭeṭ	"another reading", *i. e.*, variant reading
15.	*qen, set, āt*	boundary, border
19.	*ren*	name
20.	*sen*	to depart
22.	*seqer*	captive
25.	*ȧpt*	part of a palace or temple
27.	*per, ȧt, beti*	grain, wheat, barley
29, 30.	*nem*	. . . . .
38, 40.	*p*	door
46.	*ḳes*	side, half

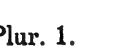
CHAPTER V.

PRONOUNS AND PRONOMINAL SUFFIXES.

The personal **pronominal suffixes** are :—

Sing. 1.		Å
„ 2. m.		K
„ 2. f.		T, TH (Θ)
„ 3. m.		F
„ 3. f.		S
Plur. 1.		N
„ 2.		TEN, ΘEN
„ 3.		SEN

The following examples illustrate their use :—

	*ba-å*	my soul
	seχet-k	thy field

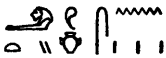
emmā-t with thee

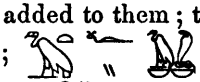
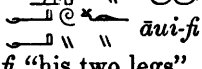
śuit-f his shade

meṭet-s her words

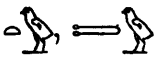
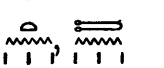
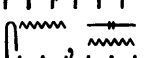
à ṭeṭ en-n what was said by us

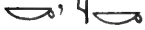
nut-ten your cities

 *ḥāti-sen* their heart.

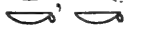
These suffixes, in the singular, when following a word indicating the noun in the dual, have the dual ending 𓏏 *i* added to them; thus *merti-fi* "his two eyes";  *muti-fi* "his two serpent mothers";  *āui-fi* "his two arms"; *reṭui-fi* "his two legs".

The forms of the **pronouns** are:—

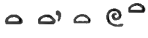
I.	Sing. 1.		UÁ
	„ 2. m.		TU, ΘU
	„ 3. m.		SU
	„ 3. f.		SET
	Plur. 1.		N
	„ 2.		TEN, ΘEN
	„ 3.		SEN

II Sing. 1.  NUK, ÀNUK

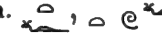
„ 2. m. ENTEK, ENTUK

„ 2. f.  ENTET, ENTUT

„ 3. m. ENTEF, ENTUF

„ 3. f.  ENTES, ENTUS.

Plur. 1. (wanting)

„ 2.  ENTETEN, ENTUTEN

„ 3. ENTESEN, ENTUSEN.

The following are examples of the use of some of these :—

1.

ànuk *paik* *sen* *śerâu*

I thy brother younger.

2.

às *ben* *ànuk* *taik* *muθ*

Behold, not [am] I thy mother?

3.

entek *smen* *ḫer* *âuset* *en* *âtef*

Thou [art] stablished upon the seat of the divine father.

4.

entef *seśem* - *vȧ*

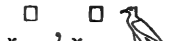
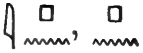
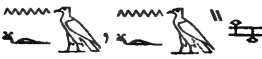
He leadeth me.

5.

teṭ *en* *sen* *ȧn* *ḥen-f* *entuten* *ȧχ*

Said to them his majesty, ye [are] what?

The **demonstrative pronouns** are :—

Sing.	m.		PEN	this
„	f.		TEN	this
„	m.		PEF, PEFA	that
„	f.		TEF, TEFA	that
„	m.		PA	this
„	f.		TA	this.
Plur.	m.		ȦPEN, PEN	these
„	f.		ȦPTEN, PETEN	these
„			NEFA	those
„			NA	these
„			PAU	these.

The following are examples of the use of these :—

1.

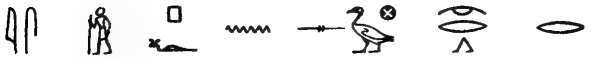
ḥenā *ȧp* *pen*

With messenger this.

2.

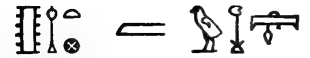
ḥes - *sen* *em* *ḥetu* *nu* *sāt* (?) *ten*

They shall recite the chapters of book this.

3. 

ȧs *ser* *pef* *en* *Sa* *sper* *er*

Behold, prince that of Sais went forth to



Ȧneb-ḥetet *em* *uχa*

Memphis in the night.

4.

ȧs *pefa* *pu* *teṭ* *en* *setem*

Behold, that which is said to the listener[s].

5.

nuk *tefa* *ḥeṭeṭ* *sat* *Rā*

I [am] that scorpion the daughter of Rā.

6.

ȧmmā - tu ȧmu-ȧ en ta

Grant thou that I may eat the

maāst en pai ȧḥ

liver of this ox.

7.

erṭā - nȧ ḥekau ȧpen

May be given to me words of power these.

8.

ȧn āq qemtu - k em

Not shall enter thy disasters into

āt - ȧ ȧpten

my members these.

9.

āḥā - θȧ erek mȧ nefa Ȧsȧrtiu

Thou art standing like these divine Osiris beings.

10.

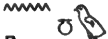
na pu enti em-sa pa χepeś

These are who [are] behind the Thigh.

11.

pau *setem* *en* *neteru*

.....these heard of the gods.

Other words for "this" are  *ennu*, and , , or *enen*, and they are used thus :—

1.

ennu *ennui* *en* *pet*

This canal of heaven.

2.

ṭā - k *maa-ȧ* *enen* *χeper*

Grant thou [that] I may see this [which] happeneth

em *maat - k*

in thine eye.

The **relative pronouns** are *ȧ* and *ent*, or *enti* or *entet*, and they are used thus :—

1.

χu *θenru* *āšt* *ȧ*

Glorious things [and] mighty deeds many which

ȧri-f *em* *suten*

he did as king.

2.

ȧu *ementuf* *ȧ* *ȧri-tu* *nef* *ḥebsu*

It was he who made for him clothes.

3.

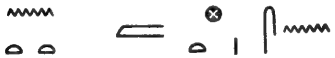
ḥest *āat* *ent* *χer* *suten*

Favour great which [he had] with the king.

4.

ȧrit-nef *ȧput* *neb* *enti* *em* *seχet*

He did errand every which [was] in the fields.

5. 

entet *em* *nut - sen*

Which [was] in city their.

The **reflexive pronouns** are formed by adding the word *tes* to the pronominal suffixes thus :—

	tes-ȧ	myself
	tes-k	thyself
	tes-t	thyself (fem.)
	tes-f	himself
	tes-s	herself
	tes-sen	themselves.

Examples of the use of these are :—

1.

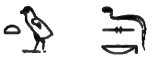
i - *nȧ* *neṫ-ȧ* *ṫet-ȧ* *ṫes-ȧ*

I have come, and I have avenged my body my own.

2.

suṫa - *kuȧ* *mȧ* *suṫa* - *k*

I have made myself strong as thou hast made



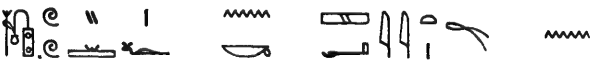
tu *ṫes-k*

strong thyself.

3.

em *ān* *neṫer* *ṫesef*

In the writing of the god himself.

4. 

ānuu - *f* *neḳ* *śāit* *en*

He writeth for thee the Book of

sensen *em* *ṫebāu-f* *ṫesef*

Breathings with his fingers his own.

5.

ṯeṯ ta netert em re - s ṯes - s

Speaketh the goddess with her mouth her own.

6.

χer - sen ḫer ḫrȧ - sen em ta

They fall down upon face their . . . . in land

ṯes - sen

heir own.

CHAPTER VI.

NOUNS.

Nouns in Egyptian are either masculine or feminine. Masculine nouns end in U, though this characteristic letter is usually omitted by the scribe, and feminine nouns end in T. Examples of the masculine nouns are :—

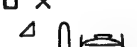
hru day

ānu scribe

ḳerḥu night,

but these words are just as often written , and . Other examples are :—

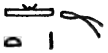
ȧp envoy

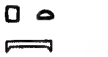
 *qeres* sepulchre

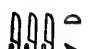
neter god

re chapter, mouth.

Examples of feminine nouns are :—

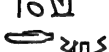

śāt book


pet heaven


seχet field

sebχet pylon

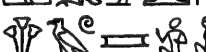
netert goddess


ṭept boat.

Masculine nouns in the plural end in U or IU, and feminine nouns in the plural in UT, but often the T is not written; examples are :—

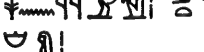
ānχiu living beings

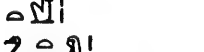
āśemu the forms in which the gods appear

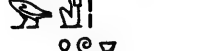

ḥau people who live in the Delta.

sbau doors

suteniu netiu (or *bâtiu*) Kings of the South and North


ḥemut women


satut daughters


meḥut offerings

àsut places.

The oldest way of expressing the **plural** is by writing the ideograph or picture sign three times, as the following examples taken from early texts will shew :—

ret legs

χu spirits

per houses, habitations

ḥemut women

nut cities

seχet fields

uat ways, roads.

Sometimes the picture sign is written once with three dots, or ooo, placed after it thus :—

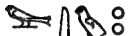
χu spirits

The three dots or circles afterwards became modified into or , and so became the common sign of the plural.

Words spelt in full with alphabetic or syllabic signs are also followed at times by :—

reθ men

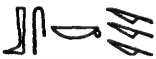
ḥunut young women

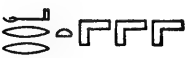
 *urâu* great ones

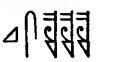
śerru little ones.

The plural is also expressed in the earliest times by writing the word in alphabetic or syllabic signs followed by the determinative written thrice :—

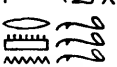
ḥāt hearts

 *besek* intestines

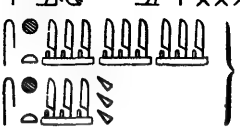
 *ārrt* abodes

 *qesu* bones

seṫeb obstacles

 *ermen* arms

ȧχemu-seku a class of stars

 *seχet* fields

seb stars

peṫet bows

ṫām sceptres.

In the oldest texts the dual is usually expressed by adding UI or TI to the noun, or by doubling the

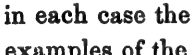
picture sign thus :— the two eyes, the two ears, the two hands, the two lips, and the like. Frequently the word is spelt alphabetically or syllabically and is determined by the double picture sign, thus :—

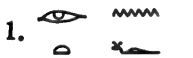
the two divine souls

the double heaven, *i. e.*, North and South

the two sides

the two lights.

Instead of the repetition of the picture sign two strokes, || were added to express the dual, thus *Ḥāp*, the double Nile-god. But in later times the two strokes were confused with \\, which has the value of I, and the word is also written  ; but in each case the reading is *Ḥāpui*. The following are examples of the use of the dual :—

1. 

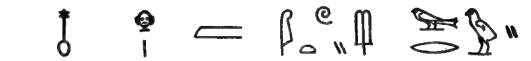
ȧrit - nef teχenui urui em mat

He made two obelisks great of granite

2.

pa teχenui urui

The two obelisks great.

3. 

nefer ḥrâ em śuti urui

Beautiful of face with two plumes great.

4.

er ȧmtu beχenti urti

Between the two pylons great.

5.

Baui-fi pui en ȧmu Ṭeṭet

His double soul that which [is] in Tattu (Busiris).

6.

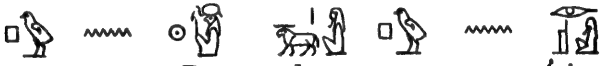
baui ḥer-ȧb ṯafui

The divine souls within the two divine Tchafui.

7.

baui-fi ḥer-ȧbui ṯafui ba

His double soul within the two Tchafui [are] the soul



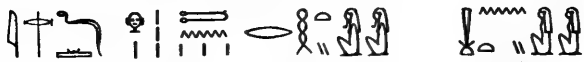
pu en Rā ba pu en Ȧsȧr

of Rā, [and] the soul of Osiris.

8.

χā - kuȧ em sati - θen

I have risen as two daughters your.

9. 

ânet *ḥrâu*-θen *Reḥti* *Senti*

Homage to you [ye] two opponents, [ye] two sisters,

Merti

[ye] two Mert goddesses.

10.

ṭep *âui* *senti* - *k*

Upon the two hands of thy two sisters.

CHAPTER VII.

THE ARTICLE.

The **definite article** masculine is or
PA, the feminine is TA, and the plural is NA or NA EN; the following examples will explain the use of the article.

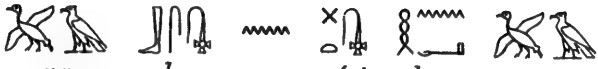
1.

na *pu* *enti* *em-sa* *pa* *χepeś*

Those are who [are] behind the star Thigh

em *pet*

in heaven.

2. 

pa *bes* *en* *seśet* *ḥnā* *pa*

The flame of fire and the

uaṯ *en* *θeḥent*

tablet of crystal.

3.

nuk *pa* *ba* *en* *ta* *χat* *āāt*

I [am] the Soul of the Body great.

4.

reχ - *kuȧ* *ren* *en* *pa* *neter*

I know the name of the god[s]

XLII *en* *uneniu* *ḥenā* - *k*

forty-two who exist with thee.

5.

nefer *pa* *stimu* *em* *ta* *ȧset*

Good [is] the grass in the place

ment

such and such.

6.

ta *ḥemt* *en* *paif* *sen* *ȧa*

The wife of his brother elder

ȧu - *tu* *ḥems* *ḥer* *nebṭ* - *set*

she was sitting at her hair.[1]

[1] *I. e.*, she was sitting dressing her hair.

7.

na *śerśeru* *en* *p*[*a*] *ȧśeṭ*

The winds (air) of the acacia tree

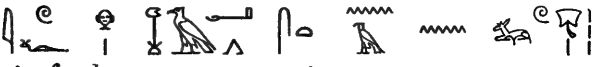
śeps *en* *Ȧnnu*

venerable of Ȧnnu.

8.

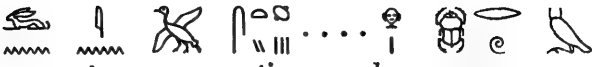
ȧu-f *ḥer* *χaṭbu* *taif* *ḥemt*

He slew his wife,



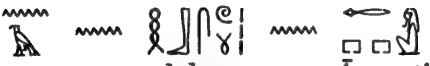
ȧu-f *ḥer* *χaā* - *set* *na* *en* *ȧu*

he threw her [to] the dogs.

9. 

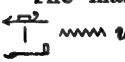
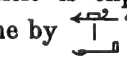
un *ȧn* *pa* *sti* *ḥer* *χeperu* *em*

The smell became in



na *en* *ḥebsu* *en* *Ā-a-perti*

the garments of Pharaoh.

The masculine indefinite article is expressed by  *uā en*, and the feminine by  *uāt*

en; the words *uā en* and *uāt en* mean, literally, "one of". Examples are:—

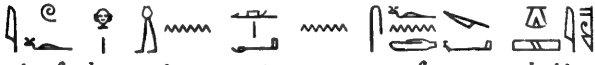
1.

qeṭ - nef uā en beχennu em

He built a house with

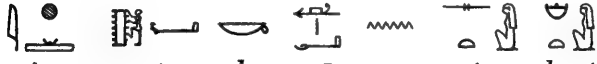
ṭet - f em ta ȧnt pa āś

his own hand in the valley of the cedar.

2. 

ȧu-f ḫer ȧn uā en sfenṭ ḳeśȧ

He brought a knife [for cutting] reeds.

3. 

ȧχ qeṭ - k uā en set ḫemt

O fashion thou a wife

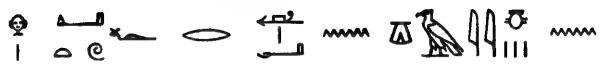
en Batau

for Batau.

4.

χer ȧr ȧu-k qem - f emtuk

When thou findest it, thou shalt



ḥer ṭātu-f er uā en ḳai en

put it into a pot of

mu qebḥ ka ānχ - ȧ

water cold, [and] verily I shall live.

5.

ȧu pa Rā ḥer ṭāt χeperu uā en

The Rā caused to become a

mu āa er ḏuṭ - f er ḏuṭ

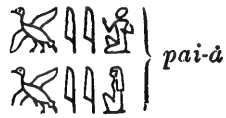
stream great between him [and] between

paif sen āȧi

his brother elder.

From the union of the definite article with the personal suffixes is formed the following series of words:—

MASCULINE.



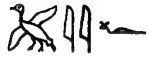
pai-ȧ

FEMININE.

tai-ȧ

pai-k

pai-t


pai-f

pai-s

pai-set

pai-n

pai-ten

pai-sen

pai-u

tai-k

tai-t

tai-f

tai-s

tai-set

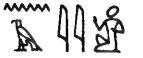
tai-n

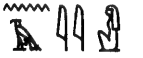
tai-ten

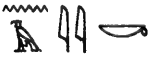
tai-sen

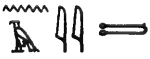
tai-u

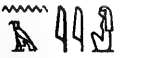
COMMON.

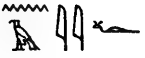

nai-á


nai-á


nai-k


nai-0


nai-t

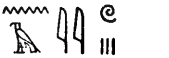

nai-f

nai-s

nai-n

nai-ten

nai-sen


nai-u

The following examples will illustrate their use:—

1.

pai-ȧ *sen* *āa* *ḥer* *sȧnnu* - *nȧ*

My brother elder hurried me.

2.

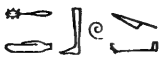
pai-ȧ *neb* *nefer*

My lord beautiful.

3.

ȧχ *pai - k* *i* *em-sa-ȧ* *er*

Fie on thy coming after me to



χaṭbu

slay [me].

4.

χer *pai-t* *hai* *emmā-ȧ*

For thy husband [is] to me

em *seχeru* *en* *ȧtef*

in the guise of a father.

5.

ȧs ta ḥemt en pai-f sen āa

Behold the wife of his brother elder

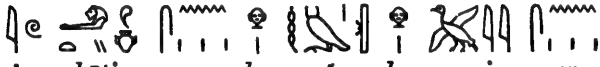
senṯu - 0ȧ

was afraid.

6.

ȧu - set ḥer ṯeṯ en pai - set sȧu

She said to her keeper.

7. 

ȧu ḥāti - sen ḥer neṯem ḥer pai - sen

Were their hearts rejoicing over their

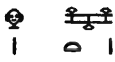
rā baku

doing of work.

8.

temit uχaā tai-ȧ māȧu·

That not may fall my hair



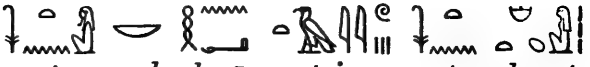
ḥer uat

on the way

9.

tai-k *śāi* *āś-θà em* *nasaqu*

Thy letter abounds in breaks.

10. 

suten neb ḥenā tai-u suten ḥemut

King[s] all with their queens.

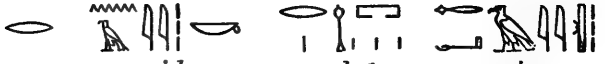
1.

ámmā *án-tu-nà* *nai-á* *uru*

Let be brought to me my nobles

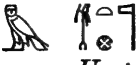
āaiu

great.

2. 

er *nai-k* *re-ḥet* *āaiu*

To thy storehouses great



em *Uast*

in Thebes.

3.

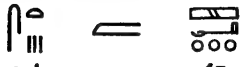
nai-f *en* *χarṭu*

His children.

4.

χer *nai* - *sen* *χāi* *en* *rā* *āś-*

With their weapons, numerous



set *em* *śā*

were they as the sand.

5.

nai-u *qerâu* *em* *χemt*

Their bolts of copper (*or* bronze).

6.

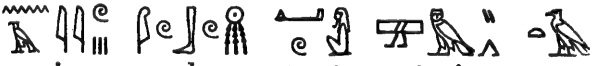
ketеχ *em* *ḥerti* *ḥer* *naiu* *āā*

Goods on porter[s] and upon their asses.

7.

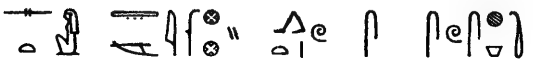
ṯāu-â *ḥems* *reχit* *em*

I caused to sit the people in



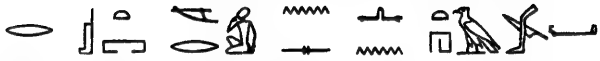
nai-u *qubu* *ṯāu-â* *śemi* *ta*

their shadow. I caused to travel the



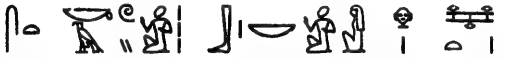
set *Ta-merâ* *itu* - *s* *seuseχ-θ*

woman of Egypt on her journey making long [her journey]



er *ȧset* *mer* - *nes* *ȧn* *teha-*

to the place she wished [to go], not attacked



set *kaui* *bu-nebu* *ḥer* *uat*

her any person whatsoever on the way

CHAPTER VIII.

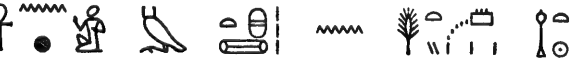
ADJECTIVES, NUMERALS, TIME, THE YEAR, ETC.

The adjective is, in form, often similar to the noun, with which it agrees in gender and number; with a few exceptions it comes after its noun, thus:—

χet nebt nefert ābt χet nebt neṫemet beneret

Thing every, good, pure; thing every, pleasant, sweet.

The following will explain the use of the adjective in the singular and plural.

1. 

ānχ-ā em tau en beti ḥeṫet

Let me live upon bread of barley white,

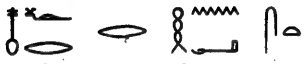
ḥeqet-ā em pertu ṭeśeru

my ale [made] of grain red.

2.

âu *ḥen* *ḥer* *ḥems* *ḥer* *ârit* *hru*

Was [His] Majesty sitting to make a day



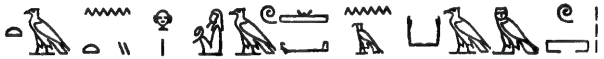
nefer *er* *ḥenā - set*

happy with her.

3.

qem - k *ta* *śerâu* *nefer*

Thou didst find the girl pretty



ta *enti* *ḥer* *sau* *na* *kamu*

who was watching the gardens.

4.

ka *ârî-â* *nek* *ḥebsu* *neferu*

Indeed I will make for thee clothes beautiful.

5.

âu - sen *ḥer* *ruṭ* *em* *śauabu*

They grew into trees

sen *āaiu*

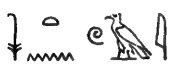
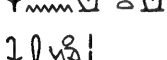
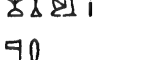
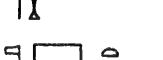
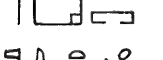
two great.

6.

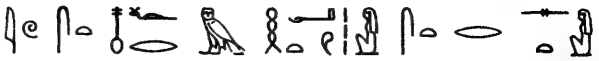
ȧu-ȧ *em-baḥ* *neteru* *āaiu*

I am in the presence of the gods great.

The adjectives "royal" and "divine" are usually written before the noun, thus :—

	suten ān	royal scribe
	suten ḥemu	royal workman
	*suten uaȧ*	royal boat *or* barge
	suten reχ	royal acquaintance *or* kinsman
	suten ḥemt	royal woman, *i. e.*, queen
	*sutenu ḥenu*	royal servants
	*neter ḥen*	divine servant, *i. e.*, priest
	*neter ḥet*	divine house, *i. e.*, temple
	*neter ȧtef*	divine father.

Adjectives are without degrees of comparison in Egyptian, but the comparative and superlative may be expressed in the following manner :—

1. 

âu - set nefer em ḥāt - set er set

She was fair in her body more than

ḥemt nebt enti em pa ta ter - f

woman any who [was] in the earth the whole of it.

2.

ur - k er neteru

Great art thou more than the gods.

3.

se - āśt - u er śā

They were numerous more than the sand.

4.

ânet ḥrâ - k χu er neteru

Homage to thee [O thou one] glorious more than the gods.

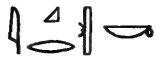
5.

betenu er θesemu χaχet

Fleet more than greyhounds, swift

er śuit

more than light.

6. 

χeper *âqer - k* *eref* *em*

It shall happen thou shalt be wise more than he by

ḳer

being silent.

7.

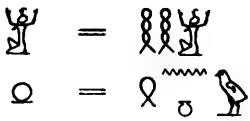
nefer *setem* *er* *entet* *neb*

Good is hearkening more than anything, *i. e.*, to obey is best of all.

NUMERALS.

I	=		*uâ*	= 1
II	=		*sen*	= 2
III	=		*χemet*	= 3
IIII	=		*ḥtu* or *âḥtu*	= 4
II III ✶	=		*ṯuau*	= 5
III III	=		*sâs*	= 6
III IIII	=		*sefeχ*	= 7

𓏺𓏺 𓏺𓏺	=		*χemennu*	=	8
𓏺𓏺 𓏺𓏺𓏺	=		*pesṭ*	=	9
𓎆	=		*met*	=	10
𓎆𓎆	=		*ṯaut*	=	20
𓎇	=		*māb*	=	30
𓎆𓎆 𓎆𓎆	=		*ḥement*	=	40
𓎇 𓎇	=	(?)	(?)	=	50
𓎇 𓎇	=	(?)	(?)	=	60
𓎇 𓎇	=		*sefeχ*	=	70
𓎇 𓎇	=		*χemennui*	=	80
𓎇 𓎇	=	(?)	(?)	=	90
𓍢	=		*śaā*	=	100
𓆑	=		*χa*	=	1000
𓆐	=		*tāb*	=	10,000
𓆐	=		*ḥefennu*	=	100,000



The **ordinals** are formed by adding *nu* to the numeral, with the exception of "first", thus :—

	Masc.		Fem.	
First		*ṯepi*		*ṯept*
Second				
Third				
Fourth				
Fifth				
Sixth				
Seventh				
Eighth				
Ninth				
Tenth				

and so on. From the following examples of the use of the numerals it will be noticed that the numeral, like the adjective, is placed *after* the noun, that the lesser numeral comes last, and that the noun is sometimes in the singular and sometimes in the plural.

1.

reχ - kuȧ ren en pa neter XLII

I know the name of the god forty-two,

i. e., I know the names of the forty-two gods.

2.

re en tekau IV

Chapter of the flames four, *i. e.*, "four flames".

3.

nes su χet 300 em au-f

Belong to him measure[s] 300 in his length,

χet 230 em useχt-f

measure[s] 230 in his breadth.

4.

meḥ 1000 pu em au-f

Cubit[s] one thousand is he in his length.

5.

ṭāu-ȧ nek met en ṭebā en ṭep en

I have given to thee { 10 of 10,000 *i. e.*, tens of ten thousands } of bushels of

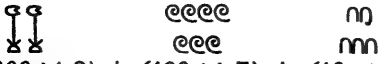
neferu er seṭefau neter-ḥetep-k

grain for the supply of thy offerings.

6.

āqu *āaiu* $(100{,}000 \times 9) + (10{,}000 \times 9)$

Loaves large, 900,000 + 90,000

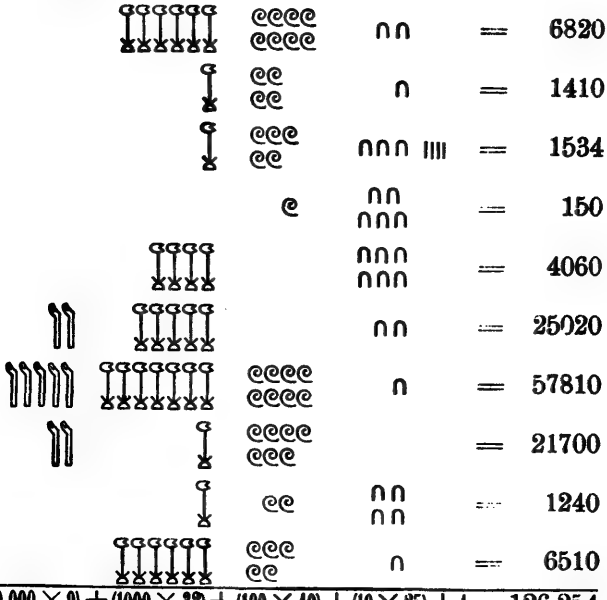


$+ (1000 \times 2) + (100 \times 7) + (10 \times 5)$

$+ \quad 2000 \quad + \quad 700 \quad + \quad 50$

i. e., 992,750 large loaves of bread.

7. In the papyrus of Rameses III we have the following numbers of various kinds of geese set out and added up thus :—



	= 6820
	= 1410
	= 1534
	= 150
	= 4060
	= 25020
	= 57810
	= 21700
	= 1240
	= 6510

Total $(10{,}000 \times 9) + (1000 \times 32) + (100 \times 40) + (10 \times 25) + 4 = 126{,}254$

Ordinal numbers are also indicated by *meḥ*, which is placed before the figure thus :—

1.

em *maāu* *meḥ* *uā* *em* *maāu*

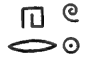
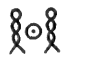
In the temples of the first [rank], in the temples

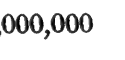
meḥ *sen*

of the second [rank].

Time.

The principal divisions of time are :—

	ḥat	second		*at*	minute
	unnut	hour		*hru*	day
	ābeṭ	month		*renpit*	year
	seṭ	30 years		*ḥen*	60 years
	ḥenti	120 years		*ḥeḥ*	100,000 years
	ḥeḥ	1,000,000 years		*tetta*	eternity.

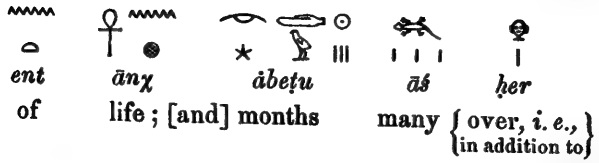
 *sen* 10,000,000

Examples of the use of these are :—

1.

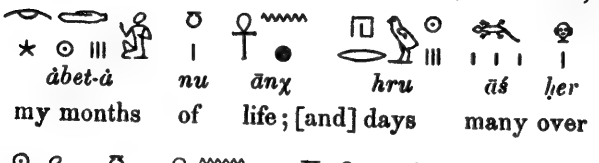
ṭā - f *renput* *āśt* *ḥer* *ḥer* *renput-ā*

May he give years many over and above my years



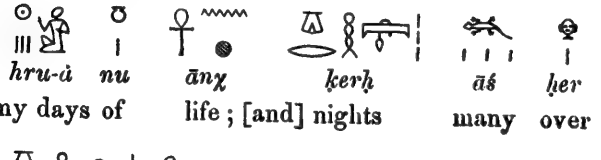
ent *ānχ* *ȧbeṭu* *āś* *ḥer*

of life ; [and] months many {over, *i. e.*, in addition to}



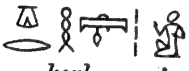
ȧbet-ȧ *nu* *ānχ* *hru* *āś* *ḥer*

my months of life ; [and] days many over



hru-ȧ *nu* *ānχ* *ḳerḥ* *āś* *ḥer*

my days of life ; [and] nights many over



ḳerḥ - *ȧ*

my nights.

2.

untet - *f* *ḥenti* *ḥeḥ*

His existence is [for] 120 years × 100,000 years.

3.

uneniu *ānχ* *er* *neḥeḥ* *ḥenti*

Who exist living for ever, 120 years ×

ṭetta

eternity.

4.

ȧu - k *er* *ḥeḥ* *en* *ḥeḥ*

Thou art for millions of years of millions of years,

āḥā *ḥeḥ*

a period of millions of years.

This was the answer which the god Thoth made to the scribe Ani when he asked him how long he had to live, and was written about the XVIth century B. C. The same god told one of the Ptolemies that he had ordained the sovereignty of the royal house for a period of time equal to :—

ṯetta *ḥenti* *ḥeḥ* *seṭu*

An eternity of 120 year periods, an infinity of 30 year periods,

ḥeḥ *renput* *śenu ȧbeṭ* *ḥefnu*

millions of years, ten millions of months, hundreds of thousands

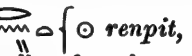
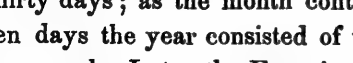
hru *ṯebāu* *unnut* *χau* *at*

of days, tens of thousands of hours, thousands of minutes,

śaā *ḥat* *met* *ânt*

hundreds of seconds, [and] tens of thirds of seconds

The Egyptian Year.

The year,  *renpit*, plural consisted originally of twelve months, each containing thirty days; as the month contained three periods of ten days the year consisted of thirty-six weeks of ten days each. Later the Egyptians added five days[1] to the years, and thus made it equal to 365 days  .[2] Each month was dedicated to a god. The twelve months were divided into three seasons of four months each, thus:—

1. *akhet* season of inundation and period of sowing.

2. *pert* season of "coming forth" or growing, *i.e.*, spring.

3. *śemut* season of harvest and beginning of inundation.

Documents were dated thus:—

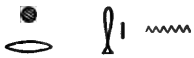
[1] Called "epagomenal days".

[2] They discovered that the true year was longer than 365 days, that the difference between 365 days and the length of the true year was equal nearly to one day in four years, and that New Year's day ran through the whole year in $365 \times 4 = 1460$ years.

1.

renpit IV *ȧbeṭ IV* *akhet* *hru 1*

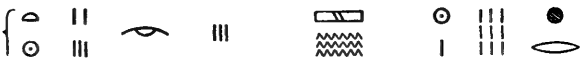
Year four, month four of the sowing season, day one



χer *ḥen* *en*

under the majesty of, etc.

i. e., the first day of the fourth month of the sowing season in the fourth year of the reign of king So-and-so.

2. 

renpit V *ȧbeṭ III* *śemut* *hru* *peṣṭ* *χer*

Year five, month three of inundation, day nine under

ḥen *en nuten net* (or *bât*) ***Usr-Maāt-Rā-setep-en-Rā***

the majesty of {the king of the South and North} **Usr-Maāt-Rā-setep-en-Rā,**

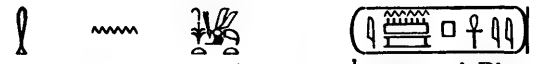
sa Rā *Rā-meses-meri-Amen*

son of the Sun, Rameses, beloved of Amen, etc.

3.

renpit *XXI* *ȧbeṭ* *I* *akhet* *χer*

Year twenty-one, month one of sowing season under



ḥen *en* *suten bȧt* *Ȧmen meri Piānχi*

the majesty of {the king of the South and North,} Piānkhi beloved of Amen

4.

renpit IX *Apalius* *sesu* *VII*

Year nine of Apellaeus, day seven,

ṭep *per* *hru* *XVII* *en* *ȧmu*

first[month] of spring, day seventeen of the dwellers in

Ta-mert *χer* *ḥen* *suten bȧt*

{Ta-mert, i. e., Egypt} under the majesty of {the king of the South and North}

Ptualmis *ānχ ṭetta Ptaḥ meri*

Ptolemy, living for ever, beloved of Ptah.

This date shews that there was a difference of ten days between the dating in use among the priests and that of the Egyptians in the time of Ptolemy III Euergetes, king of Egypt from B. C. 247 to B. C. 222.

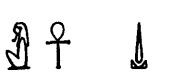
4.

renpit XXXII *ȧbeṭ III* *śemut* *hru VI*

Year thirty-two, month three of sowing season, day six

χer *ḥen* *suten bāt*

under the divine majesty of {the king of the South and North,}



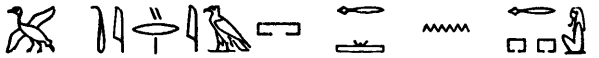
Rā-usr-maāt - meri - Āmen *ānχ* *uṭa*

Rā-usr-maāt - meri - Amen, life! strength!

senb *sa Rā* *Rāmeses* *ḥeq Ānnu*

health! son of the Sun, Rameses, prince of Heliopolis.

The words , which frequently follow royal names, may be also translated "Life to him! Strength to him! Health to him!" They often occur after any mention of or reference to the king, thus :—

1. 

pa *θâireâa* *āa* *en* *Ā-perti*

The door great of Pharaoh,

ānχ *uṭa* *senb*

life! strength! health!

2.

uā *en* *suten* *ḥemu* *ṭep* *en* *ḥen - f*

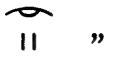
One royal workman first of His Majesty,

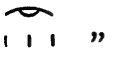
ānχ *uṭa* *senb*

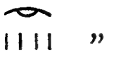
life! strength! health!

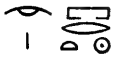
It has been said above that each month was dedicated to a god, and it must be noted that the month was called after the god's name. The Copts or Egyptian Christians have preserved, in a corrupt form, the old Egyptian names of the months, which they arrange in the following order:—

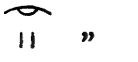
1st month of winter = Thoth

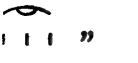
 2nd " " = Paopi

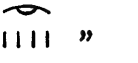
 3rd " " = Hathor

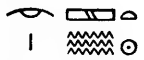
 4th " " = Khoiak

 1st month of spring = Tobi

 2nd " " = Mekhir

 3rd " " = Phamenoth

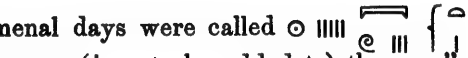
 4th " " = Pharmuthi


1st month of summer = Pakhon

2nd „ „ = Paoni

3rd „ „ = Epep

4th „ „ = Mesore.

The epagomenal days were called  "the five days over (*i. e.*, to be added to) the year".

CHAPTER IX.

THE VERB.

The consideration of the Egyptian verb, or stem-word, is a difficult subject, and one which can only be properly illustrated by a large number of extracts from texts of all periods. Egyptologists have, moreover, agreed neither as to the manner in which it should be treated, nor as to the classification of the forms which have been distinguished. The older generation of scholars were undecided as to the class of languages under which the Egyptian language should be placed, and contented themselves with pointing out grammatical forms analogous to those in Coptic, and perhaps in some of the Semitic dialects; but recently the relationship of Egyptian to the Semitic languages has been boldly affirmed, and as a result the nomenclature of the Semitic verb or stem-word has been applied to that of Egyptian.

The Egyptian stem-word may be indifferently a verb or a noun; thus *χeper* means "to be, to become", and the "thing which has come into being". By the

addition of the stem-word obtains a participial meaning like "being" or "becoming"; by the addition of in the masc. and in the fem. *χeper* becomes a noun in the plural meaning "things which exist", "created things", and the like; and by the addition of we have *χeperȧ* the god to whom the property of creating men and things belonged. The following examples will illustrate the various uses of the word:—

1.

neter *uāu* *χeper* *em* *sėp* *ṭep*

The god one [who] came into being in time primeval.

2.

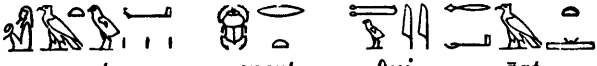
χeper *meṭet* *nebt* *Tem*

Came into being words all of Tem.

3.

ȧn *χepert* *sat* *ṭu*

Not had come into being earth [and] mountains.

4. 

saut *χepert* *θui* *ā̈at*

Guarding {thing that hath come into being} that great.

5.

àri-à *χeperu* *neb* *er* *ṭāṭā*

I have made transformations all at the dictates

àb-à *em* *bu* *neb* *mer* *ka-à*

of my heart in place every [which] wished my *ka*.

6.

em ḥrà en *χeperu* *ḥā* *i - ḥer - sa*

In the face of men and women and those who shall come

sen

after them.

7.

àn *reχ - en - tu* *χepert* *àrit*

Not are known {the things that will come into being} [as] the work

neter

of God.

8.

χeper-à *χeper* *χeperu*

{I am he who came into being} and {who made to come into being} {the beings who came into being}

χeperu - *kuȧ* *em* *χeperu* *en*

I came into being in the forms of

χeperȧ *χeper* *em* *sep* *ṭepi*

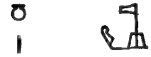
the god Khepera, who came into being in primeval time.

Or again, if we take a word like *ȧqer* it will be seen from the following examples that according to its position and use in a sentence it becomes a noun, or a verb, or an adjective, or an adverb.

1.

sma-ȧ *em* *χu* *śepsi* *ȧqer*

May I join the spirits holy [and] perfect



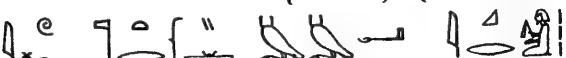
nu *neter-χert*

of the underworld.

2.

śāt (?) *ent* *sȧqer* *χu*

The book of making { perfect / or strong } { the spirit [of the] / deceased }.

3. 

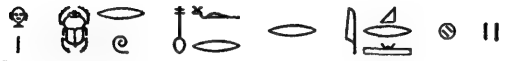
ȧu-f *netri* *emmā* *ȧqeru*

He is divine among the perfect ones.

4.

ȧu - sen ȧaut enti er - ḫāti-f

They, the cattle which were before him



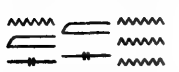
ḥer χeperu nefer er ȧqer sep sen

became fine, exceedingly, twice.

I. e., the cattle became very fine indeed.

Stem-words in Egyptian, like those in Hebrew and other Semitic dialects, consist of two, three, four, and five letters, which are usually consonants, one or more of which may be vowels, as examples of which may be cited :—

	ān	to return, go or send back
	ha	to walk
	āḥā	to stand
	śāṭ	to cut
	rerem	to weep
	neḳa	to cut
	nemmes	to enlighten
	netnet	to converse



nemesmes to heap up to overflowing.

nefemnefem (probably pronounced *netemtem*) to love.

The stem-words with three letters or consonants, which are ordinarily regarded as triliteral roots, may be reduced to two consonants, which were pronounced by the help of some vowel between ; these we may call primary or biliteral roots. Originally all roots consisted of one syllable. By the addition of feeble consonants in the middle or at the end of the monosyllabic root, or by repeating the second consonant, roots of three letters were formed. Roots of four consonants are formed by adding a fourth consonant, or by combining two roots of two letters ; and roots of five consonants from two triliteral roots by the omission of one consonant.

Speaking generally, the Egyptian verb has no conjugation or species like Hebrew and the other Semitic dialects, and no Perfect (Preterite) or Imperfect (Future) tenses. The exact pronunciation of a great many verbs must always remain unknown, because the Egyptians never invented a system of vocalisation, and never took the trouble to indicate the various vowel sounds like the Syrians and Arabs ; but by comparing forms which are common both to Egyptian and Coptic, a tolerably correct idea of the pronunciation may be obtained.

There is in Egyptian a derivative formation of the

word-stem or verb, which is made by the addition of S, —𓊃— or 𓋴, to the simple form of the verb, and which has a causative signification; in Coptic the causative is expressed both by a prefixed S and T. The following are examples of the use of the Egyptian causative:—

1. From *āa* to be great:—

s-āa-ȧ *neferu-f*

I made great, *i. e.*, magnified his beauties.

2. From *ānχ* to live:—

ȧṯḥu-ȧ *mennu* *āaiu* *mȧ* *ṭuu*

I dragged [two] statues huge as mountains

em *śeset* *beḥes* *s-ānχ*

of white marble [and] alabaster, and I made [them] like life

em *ȧri* *ḥetep* *ḥer* *unemet* *semḥi*

making [them] to rest at the right [and] left

en *pai - s* *reȧt* *χeti*

of its door inscribed

ḥer *ren* *ur* *ḥen - k*

with the name great of thy majesty.

3. From *χeper* to become :—

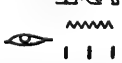
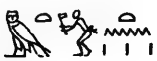
seχeperu - *nȧ* *re-ḥetu-f*

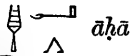
I made to come into being his treasure-houses

bāḳ *em* *χet* *ta* *neb*

[which were] flooded with things of every land.

The verb with pronominal personal suffixes is as follows :—

Sing. 1 com.		*reχ-ȧ*	I know
2 m.		*neḳem-k*	thou deliverest
2 f.		*ṭeṭ-t*	thou speakest
3 m.		*śāṭ-f*	he cuts
3 f.		*qem-s*	she finds
Plur. 1 com.		*ȧri-n*	we do
2 com.		*mit-ten*	ye die
3 com.		*χeper-sen*	they become.

The commonest **auxiliary verbs** are  *āḥā* to stand; *un* to be; *ȧu* to be; *ȧri* to do; *ṭā* to give; the following passages illustrate their use:—

1.

un *ȧn* - *f* *ḥer* *teṭ* *nes* *set* *āḥā*

Was he saying to her, 'Stand up

ṭā-t *nȧ* *pertu*

give thou to me grain'.

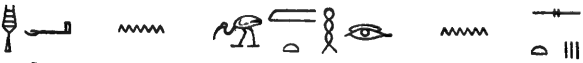
2.

āḥā *teṭ* - *set* *nef* *bu* *pu* *uā* *meṭet*

Stood up said she to him, 'No one hath spoken

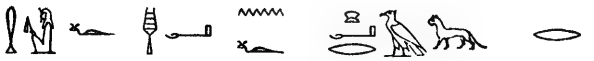
enmā-ȧ *ḥeru* *paik* *sen* *śerȧu*

with me except thy young brother'.

3. 

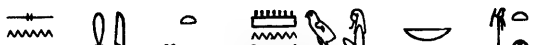
āḥā *en* *qemḥet* *en* *set*

Stood up glanced at them



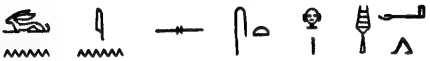
ḥen - *f* *āḥā* - *nef* *χāra* *er*

His Majesty, he stood up furious with rage against



sen *mȧ* *tef* *Menθu* *neb* *Uast*

them like father Menthu, lord of Thebes.

1. 

un *ȧn* - *s* *set* *ḥer* *aḥā*

Was she standing up.

2.

un *ȧn* - *f* *ḥer* *ṭeṭṭu* *emmā* - *s*

Was he speaking with her

set *em* *ṭeṭ*

saying :—

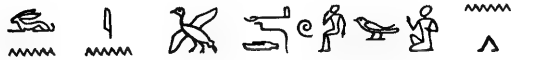
3.

un *ȧn* - *f* *ḥer* *ārqu* - *f* *en*

Was he taking an oath to him by

pa *Rā* - *Ḥeru* - *χuti* *em* *ṭeṭ*

the god Rā - Harmachis, saying :—

4. 

un *ȧn* *pa* *āṭeṭu* *en* *ḥer*

Was the young man coming (?) to

meṭu *emmā* *paif* *sen*
speak with his brother.

1.

ȧu-ȧ *senṭ - kuȧ* *en* *baiu-k*
I am fearing thy souls (*i. e.*, will).

2.

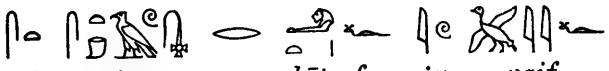
ȧu - f *ḥer* *sper* *er* *paif* *per*
Was he going into his house,

ȧu - f *ḥer* *qem* *taif* *ḥemt*
was he finding his wife

sefer - θȧ *mer - θȧ* *en* *ātau*
lying sick through {violent treatment.}

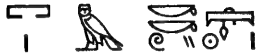
ȧu - set *ḥer* *temt* *ṭāt* *mu* *ḥer* *ṭet - f*
Was she not putting water upon his hand

em *paif* *seχeru* *ȧu* *bu* *pui*
according to his wont. Was not



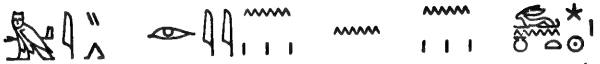
set *setau* *er - ḥāt - f* *ȧu* *paif*

she lighting a fire before him. Was his



per *em* *kekui*

house in darkness.

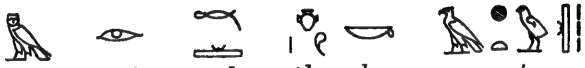
1. 

mādȧi *ȧri - n* *en - n* *unnut*

Come, let us make for ourselves an hour

seṭeru

lying down.

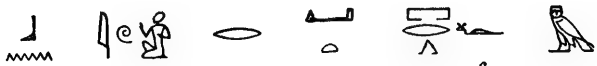
2. 

em *ȧri* *meḥ* *ȧb - k* *aχetu*

[Do] not make to fill heart thy [with] the wealth

kai

of another.

1. 

ben *ȧu-ȧ* *er* *ṭāt* *per - f* *em*

Not am I letting to come forth it from

re - å *en* *reθ* *nebt*

my mouth to people any.

2.

emtuf *ån* *naif* *åaut*

He brought his cattle

er - ḥāt - f *er* *ṭāt* *seṭer - u* *em*

before him to make lie down them in

pai - sen *åhait*

their stalls.

In the limits of this little book it is impossible to set before the reader examples of the use of the various parts of the verb, and to illustrate the forms of it which have been identified with the Infinitive and Imperative moods and with participial forms. If the Egyptian verb is to be treated as a verb in the Semitic languages we should expect to find forms corresponding to the Kal, Niphal, Piel, Pual, Hiphil, Shaphel, and other conjugations, according as we desired to place it in the Southern or Northern group of Semitic dialects. Forms undoubtedly exist which lend themselves readily to Semitic nomenclature, but until all the texts belonging

to all periods of the Egyptian language have been published, that is to say, until all the material for grammatical investigation has been put into the Egyptologists' hands, it is idle to attempt to make a final set of grammatical rules which will enable the beginner to translate any and every text which may be set before him. In many sentences containing numerous particles only the general sense of the text or inscription will enable him to make a translation which can be understood. In a plain narrative the verb is commonly a simple matter, but the addition of the particles occasions great difficulty in rendering many passages into a modern tongue, and only long acquaintance with texts will enable the reader to be quite certain of the meaning of the writer at all times. Moreover, allusions to events which took place in ancient times, with the traditions of which the writer was well acquainted, increase the difficulty. This being so it has been thought better to give at the end of the sketch of Egyptian grammar a few connected extracts from texts, with interlinear transliteration and translation, so that the reader may judge for himself of the difficulties which attend the rendering of the Egyptian verb into English.

CHAPTER X.

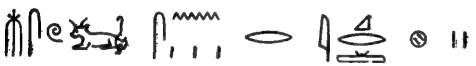
ADVERBS, PREPOSITIONS, CONJUNCTIONS, PARTICLES.

Adverbs.

In Egyptian the prepositions and certain substantives and adjectives to which *er* is prefixed take the place of adverbs; examples are:—

1. The cattle which were before him became

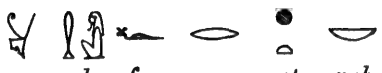
nefer *er* *ȧqer* *sep sen* *qeb* - *sen*
fine exceedingly, twice, they doubled



mesu - *sen* *er* *ȧqer* *sep sen*
their births exceedingly, twice.

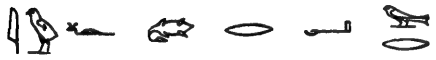
2.

un *set* *nefer* *er* *ȧa* - *ur* *ḥer* *ȧb*
Was the woman fair exceedingly to the mind



en *ḥen-f* *er* *χet* *neb*

of his majesty more than any thing.

3. 

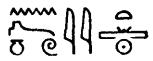
ȧu - f *senṭ* *er* *āa - ur*

Was he afraid exceedingly.

4.

χāqu - tu *pa* *ḥetrȧ* *er*

Were cut (wounded) the horses

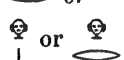


ennuit

immediately.

Prepositions.

Prepositions, which may also be used adverbially, are simple and compound. The simple prepositions are :—

1. *en* for, to, in, because.
2. *em* from, out of, in, into, on, among, as, conformably to, with, in the state of, if, when.
3. *er* to, into, against, by, at, from, until.
4.  *ḥer* upon, besides, for, at, on account of.
5. *ṭep* upon.

6. *χer* under, with.

7. *χer* from, under, with, during.

8. *mā* from, by.

9. *ḥenā* with.

10. *χeft* in the face of, before, at the time of.

11. *χent* in front of, at the head of.

12. *ḥa* behind.

13. *mȧ* like, as.

14. *ter* since, when, as soon as.

The following are used as prepositions:—

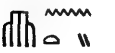
ȧmi dwelling in.

ȧri dwelling at or with.

ḥeri dwelling upon.

χeri dwelling under.

ṯepi dwelling upon.

 *χenti* occupying a front position.

These are formed from the prepositions *m*, *r*, *ḥer*, *χer*, *ṯep*, and *χent* respec-

tively. The following examples will illustrate the use of prepositions :—

I. 1.

en ka en Ausâr ān Ani

To the ka (double) of Osiris, the scribe Ani.

2.

paut neteru em hennu en

The company of the gods [are] in praises because

uben-k

thou risest.

3.

ta em śertu en maa satet-k

The earth [is] in rejoicing at the sight of thy beams.

II. 1.

uben-f em χut âbtet ent pet

He riseth in the horizon eastern of heaven.

2.

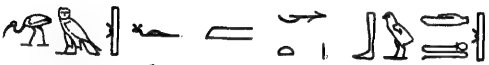
utāu pet ta em māχait

Weighers of heaven and earth in scales.

3.

maa - nȧ Ḥeru em ȧri ḥemu

May I see Horus {as the guardian of / *i. e.*, standing at} the rudder.

4. 

qem - f em χet buṭ

May it be found on the wood of the table of offerings.

5.

nuk uā em ennu en cnen neteru

I [am] one of those gods.

6.

ȧ uā pesṭ em Āāḥ pert

Hail One shining from the Moon! Cometh forth

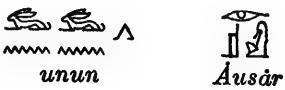
Ausȧr Ani pen em āšt - k

Osiris Ani this among thy multitude.

7.

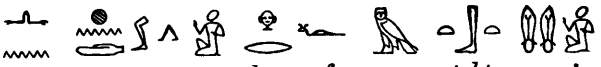
em ḥamemet un - nȧ

In the state of the *ḥamemet* beings may I lift up my legs



unun Ausȧr

[as] doth lift up the legs Osiris.

8. 

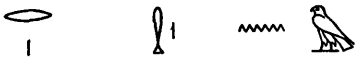
ȧn *χenṭ - ȧ* *ḥer - f* *em* *tebt - ȧ*

Not let me walk upon it with my sandals.

9.

em *ṭept - re* *pert* *em*

Conformably to the utterance [which] came forth from



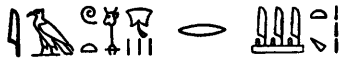
re *ḥen* *en* *Ḥeru*

the mouth of the majesty of Horus.

III. 1.

ȧu-f *ḥer* *śemi* *em - sa* *naif*

He followed after his



ȧaut *er* *seχet*

cattle in the fields.

2.

er *paif* *per* *er* *tennu*

Into his house at each

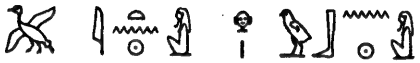
ruha

evening.

3.

āḥā ṯi er ḥeṯ - ta un

Stand up, wait until the daybreak being



pa ȧten ḥer uben

the Disk, *i. e.*, Rā, shining (*or* rising).

4.

ḥept - tu Maāt er tṙâui

Embraced art thou by Maāt at the two seasons.

5.

entek setemet er ānχui-k

Thou hearest with thy two ears.

6.

em āḥā er-ȧ em meter

Let none stand up against me in evidence,

em χesef er-ȧ em taṯat

none make opposition to me among the chiefs.

7.

men ȧb - k er āḥāu - f

Stable is thy heart by (*or* on) its supports.

8.

sexem - ȧ *em* *utu*

I have gained the mastery of what was commanded

ḏrit *er - ȧ* *ṭep* *ta*

to be done for me upon earth.

IV. 1.

Teḥuti *Maāt* *ḥer* *āui - f*

Thoth and Maāt upon his two hands (*i. e.*, on the right and left).

2.

ṭā - k *maa-tu* *ḥer* *ṭep* *ṭuait*

Thou lettest be seen thyself at {the head of the morning, *i. e.*, the early morning,}

ḥru *neḏ*

each day.

3.

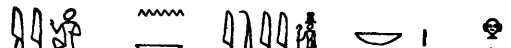
āḥā *āḥa - nef* *ḥer - s*

He hath fought for it.

4.

āq - sen *er* *ȧsi - ȧ* *seś - sen* *ḥer - f*

They enter into my sepulchre, [or] they pass by it.

5. 

i-ȧ *nek* *ȧθi* *neb-ȧ* *ḥer*

I have come to thee, O Prince, my lord, for the sake

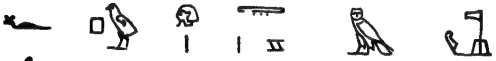
Bent-enθ-reśt

of Bent-enth-resht.

V. 1.

ȧr *ḳert* *reχ* *re* *pen* *semaāχeru-*

If now be known chapter this he will be made



f *pu* *ṭep* *ta* *em* *Neter-χert*

victorious upon earth [and] in the underworld.

2.

maa-ȧ *neferu-k* *ufa-ȧ* *ṭep* *ta*

I shall see thy beauties, I shall be strong upon earth.

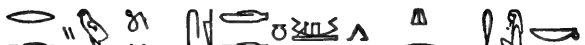
VI. 1.

ȧp *en* *pa* *ser* *en* *Beχten* *iu*

An envoy of the Prince of Bekhten hath come

χer *ȧnut* *āśt* *en* *suten* *ḥemt*

with gifts many for the queen.

2. 

reṭiu *seqṭeṭ* *χer* *ḥen-k*

Vigorous is the *seqtet* boat under thy majesty,

satut - k *em* *ḥrâu*

thy beams [are] in [their] faces.

3.

qem-en-tu *re* *pen* *em* *Χemennu* *χer*

Was found chapter this in Hermopolis under

reṭiu *en* *ḥen* *en* *neter* *pen*

the two feet of the majesty of god this.

VII. 1.

ṭeṭ *ân* *suten* *pa* *neter* *āa*

Spake the king, the god great

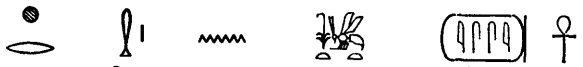
χer *seru* *ḥâuti*

with the princes [and] chiefs.

2.

0es *meṭeḳ* *χer* *ḥen* *en* *Tetâ*

[I was] girded with the belt under the majesty of Teta.

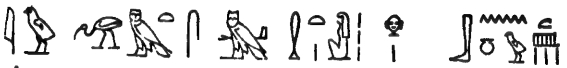
3. 

χer *ḥen* *en* *suten net* (or *bȧt*) *Ássȧ* *ānχ*

Under the majesty of {the king of the South and North,} Assa, living

ṭetta *er* *neḥeḥ*

for ever [and] ever.

VIII. 1. 

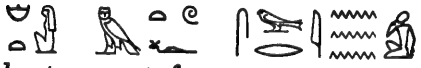
ȧu *qemt - s* *mā* *ḥent* *ḥer* *bennut*

It is found by women with emerald ore (?).

IX. 1.

ȧu-f *er* *ḥems* *ḥenā* *taif*

He sat with his



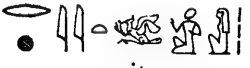
ḥemt *emtuf* *surȧ*

wife, he drank, etc.

2.

teben-k *pet* *ḥenā* *Rā* *maa-k*

Thou goest round heaven with Rā, thou seest



reχit

the beings of knowledge.

3.

àu sta - tu-f ḥenā suteniu

He is led along with the kings of the south,

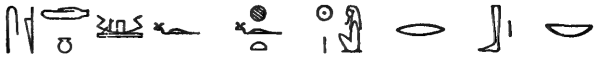
neti (or *bâti*) *rā neb*

and the kings of the north each day.

X. 1.

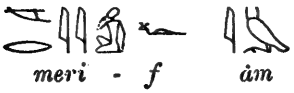
ṭua Rā χeft uben - f

Praised be Rā when he riseth.

2. 

seqṭeṭ - f χeft Rā er bu neb

He journeyeth before Rā into place every



meri - f àm

wisheth he [to be] there.

3.

àri-à nek χut śetat em nut - k

I made for thee a hidden horizon in thy city

Uast χeft en āba - k

Thebes in the face of thy courtyard.

XI. 1.

Ámen *neb* *nest* *taui* *χent*

Amen, lord of the thrones of the world, at the head

Ápt

of the Apts (Karnak).

2.

VI *pu* *ḳerθ* *ȧm* *χent* *mu*

The sixth who is there is at the head {of the watery abyss.}

XII. 1.

āui - *sen* *em* *sau* *ḥa* - *k*

Their hands [are] as protectors behind thee.

2.

mest *tefaut* *en* *neteru*

Producer of the food of the gods

ḥa *karȧ*

behind the shrines.

3.

rer - *nȧ* *ḥa* *suḫt* - *f*

I go round behind his egg.

XIII. 1.

ṭā-tu *nà* *ḥetepu* *em baḳ* *mà*

May be given to me offerings in the presence as [to]

śesu *Ḥeru*

the followers of Horus.

2.

i - *kuà* *χer* - *ten* *ṭer* - *ten*

I have come before you, do ye away with

ṭu *neb* *àri* - *à* *mà* *ennu*

evil all dwelling in me like that [which]

àri *en* *ten* *en* *χu* *VII* *àpu*

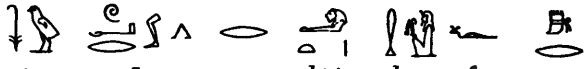
ye did for spirits seven these

àmiu *śes* *en* *neb* - *sen*

who [are] in the following of their lord

Sepa

Sepa.

XIV. 1. 

su *uār* *er* *ḥāt* *ḥen - f* *ter*

He fled before his majesty when

setem - f

he heard [of him].

2.

ṭeḳa - å *nehaut* *sentrå*

I planted sycamores and incense-bearing trees

em *paik* *åba* *bu*

in thy courtyard, never

petrå - *u* *ån* *ter* *reku neter*

were seen [such as] they going back since {the time of the god.}

3.

åm - å *åṣ* *ta* *en* *ḥeqt* *ses å*

I have eaten, behold, bread of sorrow, I have drunk

mu *em* *åb* *ter* *hru* *pef*

water of affliction since day that

setem-k *ren - à*

[in which] thou didst hear my name.

Examples of the words which are like prepositions are :—

1.

ânet *ḥrâ-k* *âmi* *em* *ḥetepu* *neb*

Homage to thee dweller in peace, lord

âut *âb*

of joy of heart!

2.

χā - θà *em* *neb* *Ṭāṭāu* *em* *ḥeq*

Thou art crowned as lord of Tattu, [and] as prince

âmi *Âbṭu*

dwelling in Abydos.

3.

sefeχ - nà *âsfet* *ârt - θen*

I have set free the faults which dwell in you.

4.

ṭer - f *nek* *ṭut* *ȧri*

He hath done away for thee the evils dwelling

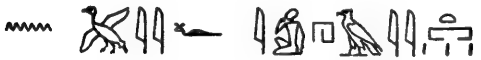
ḥāu - k *em* *χu* *ṭep - re - f*

in thy members by the power of his utterance.

5.

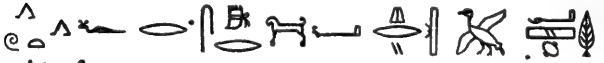
ȧu-f *ḥer* *ennu* *χeri* *pa* *sba*

He looked under the door



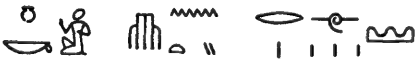
en *paif* *ȧhait*

of his stable.

6. 

i-tu-f *er* *seṭer* *χeri* *pa* *ăś*

He came to lie down under the {cedar tree.}

7. 

nuk *χenti* *Re - stau*

I am at the head of Re-stau.

8.

nuk *ka* *em* *χenti* *seχet*

I am the bull at the head of the field.

The following are compound prepositions with examples which illustrate their use.

1. *em ȧsu* in consequence of, in recompense for.

ṭā - nef ḥeq-ȧ Qemt Ṭešert em

He hath granted me to rule Egypt and the desert in

ȧsu ȧri

reward therefor.

2. *em āq* in the middle.

tut en Fa-ā em āq ḥāti - f

An image of the god Fa-ā in the middle of his breast.

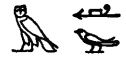
3. *em āb* or *em ābu* opposite.

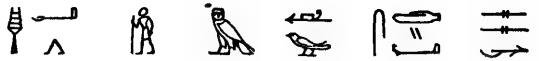
ȧu ȧpu - nef ȧuset-f em ābu

Is ordered for him his seat opposite

sebau

the stars.

4  *em uā* alone.



āḥā *ser* *em* *uā* *seṭi* *ses*

Stood the prince alone, he drew the bolt.

5. *em uaḥ ḥer* in addition to.

ki *sa* *ȧmθ* *ābu* *em* *uaḥ* *ḥer*

Another order among the priests in addition to

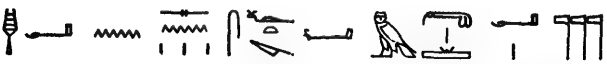
sa *IV*

the orders four [already existing].

6. *em baḥ* before, in the presence of.

seśep *sennu* *em* *baḥ* - *k*

The receiving of cakes before thee.



āḥā *en* *sen* *seft* *em* *baḥ* - *ā* *neteru*

They were slain before the gods

7. , *emmā* with, among.

er *ȧrit* *mert* - *f* *ṭep* *ta* *emmā*

To do his will upon earth among

ānχiu

the living

8. *em mâtet* likewise.

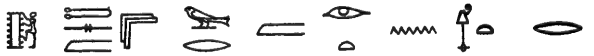
em *mâtet* *emtuk* *i* - *nek* *er*

Likewise thou come to

seχet *χeri* *pertu*

the fields with grain.

9. *em rer* about, around.



qeṭ *θesem* *ur* *em* *ȧrit* *en ḥemut* *er*

Building a bastion great with work of artificer by the

χet *ȧter* *em* *rer* *ȧbtet*

work of the river about the eastern side.

10. *em nem,* *em nem-ā* a second time, again.

ȧn mit - nef em nem

Not shall he die a second time.

11. *em ruti* outside.

per - f per-ȧ em ruti

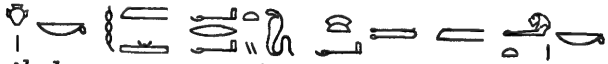
He cometh forth, I come forth outside.

12. *em ḥau* moreover, besides, in addition to.

em χer ḥru em ḥau ȧmenit

In the course of the day besides continually.

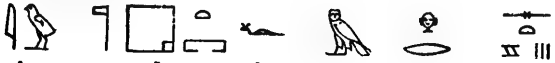
13. *em ḥāt* before, in front of.



ȧb - k nefem ārāti χā - ȣ em ḥāt - k

Thy heart is glad, the uræus riseth before thee.

14. *em ḥer* in front of, upon.



ȧu neter ḥet - f em ḥer set

Is his divine house upon the mountains.

15. *em ḥer ȧb* within, in the midst of.

aȧ *Nibinaitet* *enti* *em* *ḥer*

The island of Cyprus which [is] in the midst

ȧb *Uat* - *ur*

of the Green great (*i. e.*, the sea)

16. *em χem* without.

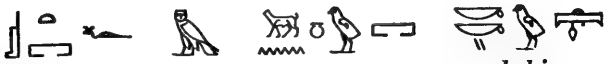
uaḥ *ka-f* *ȧn* *ȧrit-ȧ* *em*

{He (*i. e.*, God)} hath placed his *ka* [in me], not do I work

χem - *f*

without him.

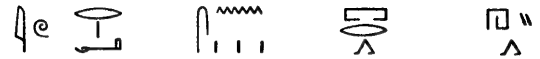
17. *em χennu* within, inside.



ȧuset *f* *em* *χennu* *kekiu*

His seat is within the darkness.

18. *em χer* among.



ȧu erṭā - sen per hi

May it be granted to them to come forth advancing

em . χer ḥesu ent Ȧusȧr

among the favoured ones of Osiris.

19. *em χet* after, behind, in the train of.

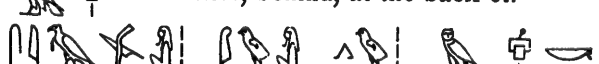
ȧu - f āq - f em χet pert em

He shall enter in after coming forth from

neter χert ent Ȧmentet neſert

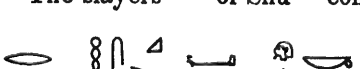
the underworld of Amentet the beautiful.

20. *em sa* after, behind, at the back of.



sȧti Śu iu em sa - k

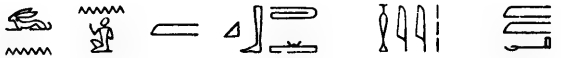
The slayers of Shu come at thy back



er ḥesq ṭep - k

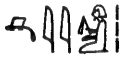
to cut off thy head.

21. *em qeb* among, in the company of.



un - nȧ em qeb ḥesi emmā

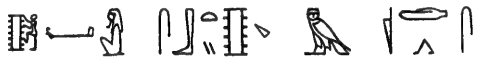
Let me live in the company of the favoured ones among



ȧmaχiu

the venerable ones.

22. *em qeṭ* around, in the circuit of.



qeṭ - ȧ sebti em qeṭ - s

I built a wall round about it.

unen bes āšt em qeṭet - f neb

There shall be flames many round about it every [where] (*i. e.*, throughout).

23. *em ṭep* upon.

paut neteru nek em ṭep mast

{The company} of the gods are to thee upon [their] legs (*i. e.*, they are standing or kneeling).

24. *em ṭebu* in return for.

ȧri - nef mȧtet emχet menȧnȧu-

{Shall be done} for him the like after his death

f em ṭebu ȧru ȧri - nef nȧ

in return for the things which he hath done for me.

25. *em ṯer* because of.

ȧn reχ - f ṯai er pa

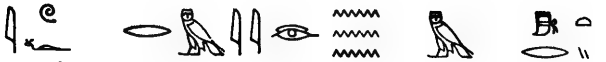
Not knew he [how] to cross over to

enti paif sen śerȧu ȧm em ṯer

where [was] his brother younger there because of

na en emseḫu

the crocodiles.

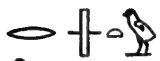
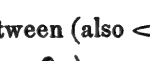
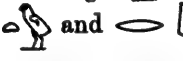


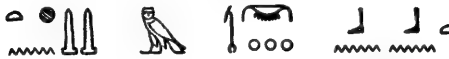
ȧu-f remi em ṯerti

Was he weeping because of

petrȧ *paif* *sen* *śerȧu*

the sight of his brother younger.

26.  *er ȧmtu* between (also  and ).

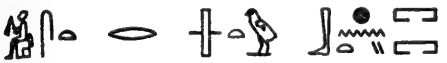


teχenui *em* *smu* *benbenet* - *sen*

Two obelisks of *smu* metal their pyramidions

ābχu *em* *ḥert* *em* *ȧnit*

piercing upwards in the colonnade



śepset *er* *ȧmtu* *beχenti* *urti* *en*

noble between the two pylons great of

suten *ka* *neχt*

the king, the bull mighty.

27. *er ȧuṭ* between.

ȧu *pa* *tut* *en* *pa* *suten*

Was the statue of the king

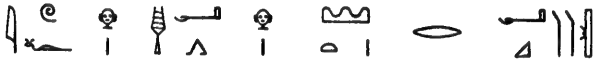
āḥā ḥer pai utu ȧu paif

standing by the stele was his

θesemu er ȧuṭ reṭu - f

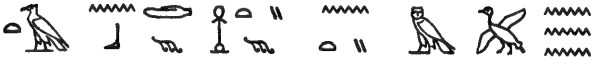
greyhound between his legs.

28. *er āq* opposite.



ȧu-f ḥer āḥā ḥer set er āq

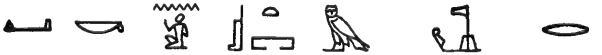
He was standing on the mountain opposite



ta nebṭ śenti enti em pa mu

the lock of hair which [was] in the water.

29. *er ḳes* by the side of.

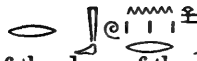


ṭā - k nȧ ȧuset em neter-χert er

Grant thou to me a place in the underworld by

ḳes nebu maāt

the side of the lords of Maāt.

30.  *er bu-n-re* outside, at the place of the door of the way.

ȧu-f *ṭeṭ* - *nes* - *set* *em* *ȧri* *per*

He said to her, Do not make an appearance

er *bu* - *n* - *re* *tem* *pa*

outside so that not the

imā *ḥer* *ȧṯa* - *t*

sea seize thee.

31. *ȧrmā* with.

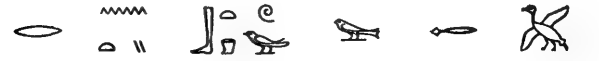
na *mātaiu* *en* *pa* *χer*

The guards of the cemetery

enti *ȧrmā* - *u*

which [were] with them.

32. *er enti* because, so that.

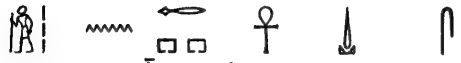


er *enti* *betau* *ur* *āa* *pa*

Because an evil very great was that

åru *na* *meru* *set* *ḥenā* *na*

which had done the governors of the lands towards the



seru *en* *Ā-a-perti* *ānχ* *uṭa* *senb*

chiefs of Pharaoh, life! strength! health!

33. *er ḥāt* before.

emtuf *ån* *naif* *åaut*

He brought his cattle

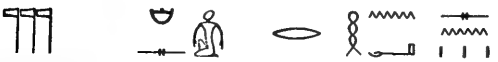
er *ḥāt* - *f*

before him.

34. *er ḥenā* with.

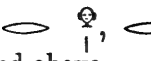
χenemem-å *tefau* *en* *paut*

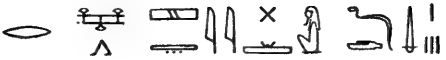
May I smell the offerings of the company



neteru *ḥems* *er* *ḥenā* - *sen*

of the gods, may I sit down with them.

35.  *er ḥer* in addition to, over and above.



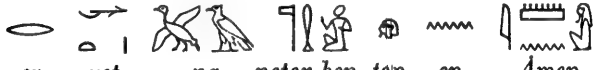
er *ḥer* *śetaï* *ḥeṭu*

In addition to the mysteries recited.

36. *er χet* after, behind

en *ta* *ḥet* *Usr-maāt-Rā meri Amen*

Of the house of king Usr-maāt-Rā meri Amen



er *χet* *pa* *neter ḥen ṭep* *en* *Amen*

after the prophet chief of Amen.

37. *er χer* with.

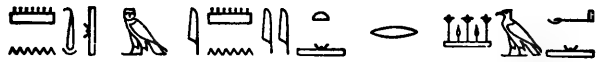
perer *er* *χer* *hau*

Coming forth with men and women of the time.

38. *er śaā* as far as, until.

smen *ḥetepet ȧ* *maāu* *en* *ka-ȧ*

Establishing my offerings due to my KA,



men *em* *ȧmenit* *er* *saā*

stablished in perpetuity until

neḥeḥ

eternity.

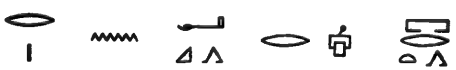
set *uťa* *set* *χui* *māki* *er*

They are safe, they are protected [and] guarded

śaā *ḥeḥ*

until eternity.

39. *er sa* after, at the back of.



re *en* *āq* *er* *sa* *pert*

Chapter of going in after coming forth.

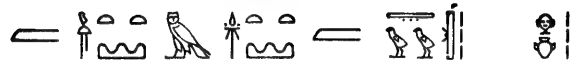
40. *ḥer ȧb* in, within, among, interior.

ḥā *erek ḥer ȧb* *uȧa* - *k*

There is rejoicing to thee in thy boat,

qet - k *em* *ḥetepu*

thy sailors are content.



em *ȧmentet* *em* *ȧbtet* *em* *tauu* *ḥer* *ȧbu*

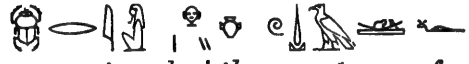
In the west, in the east, in the countries interior.

ȧneṭ *ḥrȧ - k* *Rā* *neb* *maāt*

Homage to thee, Rā, lord of right,

ȧmen *karȧ - f* *neb* *neteru*

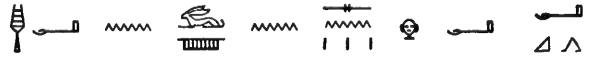
hidden is his shrine, lord of the gods,



χeperȧ *ḥeri-ȧb* *uṯa - f*

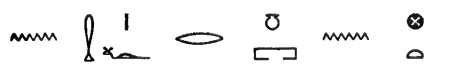
Khepera in his boat.

41. *ḥer ā* at once, straightway.



āḥā *en* *un - en - sen* *ḥer* *ā* *āq*

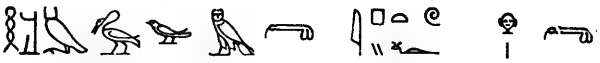
They opened the gates at once, entered



en *ḥen-f* *er* *χennu* *en* *nut*

his majesty into the city.

42. *ḥer baḳ* before.



ḥetem *em* *baḳ* *ȧpitu-f* *ḥer* *baḳ*

Destroyed before his judgment [and] before

qennu-f

his punishment.

43. *ḥer mā* by

ȧri - *en* - *θu* *enen* *ḥer* *mā*

Done was this by

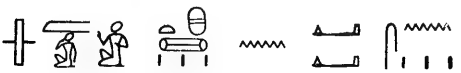
mest *ṭu* · *em* *nub* *er* *āu-f*

casing the mountain in gold all of it.

44. *ḥer χer* beneath.

seqebeb - *ȧ* *ḥer* *χeru* *nehet* - *ȧ*

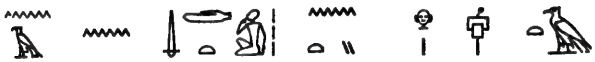
May I cool myself under my sycamores,



ȧm-ȧ *tau* *en* *ṭāṭā* - *sen*

may I eat cakes of their giving.

45. *ḥer sa* besides, in addition to, moreover, after.

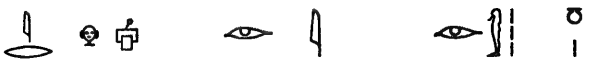


na *en* *meṭet* *enti* *ḥer* *sa* *ta*

The words which are {after *or* in addition to [those of]} the

useχt *maāti*

Hall of Maāti.



ȧr *ḥer sa* *ȧri - ȧ* *ȧru* *nu*

After I had performed the ceremonies of

ṭep renpit ḥeb *uṭen - ȧ* *en* *tef* *Ȧmen*

{the New-Year festival} I made an offering to father Amen.

46. *ḥer ḳes* by the side of.

erṭā - f *meṭet* *ḥer* *ḳes* *ȧri*

He giveth speech by the side of theirs.

47. *χer ā* under the hand of, subordinate to.

χer ā - f *er* *ânt* *en* *qeres*

Under his hand for the bringing of sarcophagus

pen *em* *Re-au*

this from Re-au (*i. e.*, Mount Ṭura).

48. *χer ḥāt* before, in olden time.

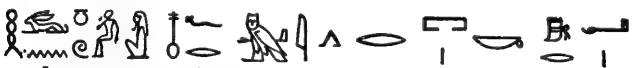
Âmen - Rā *suten* *neteru* *pautti*

Amen-Rā, king of the gods {of the two companies[1]}

χeperu *χer* *ḥāt*

[who] came into being in olden time.

49. *ter ā* at once.



ḥunnu *nefer* *māâ* *er* *per - k* *ter â*

Boy beautiful come to thy house at once!

[1] *I. e.*,

paut *neteru* *āat* *paut* *neteru* *net'eset*

The company of the gods great, the company of the gods little.

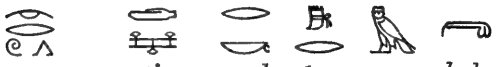
50. *ter baḳ* from of old, before.

ân *sep* *ârit* *âaut* *ten* *en*

Never was { made / *i. e.*, conferred } dignity this on

bak *neb* *ter* *baḳ*

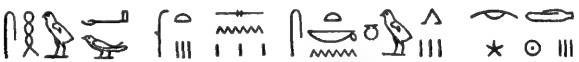
servant any before.



sperս *ṭi* *erek* *ter* *em* *baḳ*

Coming forth waiting for thee from of old.

51. *ter enti,* *ter entet* because.



seḫuā *renput-sen* *setekennu* *âbeṭ-*

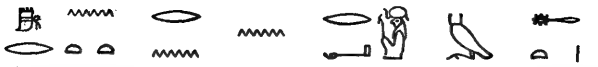
Disturbing their years, they invade their months

sen *ter enti* *âru* *en* *sen* *ḥeṭ*

because they have done evil

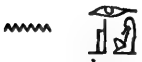
âmen *em* *ârit* *nek* *neb*

secretly in [their] work against thee all.



ter entet ren en Rā em χat

Because the name of Rā [is] in the body

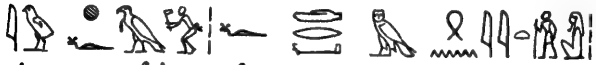


en Ausâr

of Osiris.

ter entet-f em uā emmā ennu

Because he is as one among those



ḍu χefti - f ṭer em śenit

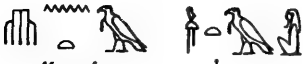
whose enemies are destroyed by the divine chiefs.

ter entet maa su neteru χu

Because see him the gods, and spirits,

metu em åru en

and dead in the forms of



χenti - Amenti

the Governor of Amentet (*i. e.*, Osiris).

CHAPTER XI.

CONJUNCTIONS AND PARTICLES.

The principal conjunctions are :—

	en	because of
	er	until
	ḫer	because
	χeft	when
	mȧ	as
	re pu	or
	ȧs	when
	ȧst	
	ȧsk	
	χer	now
	ȧr	now, therefore
	ȧref	
	eref	

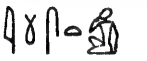
Particles.

Interrogative particles are:

ȧn, which is placed at the beginning of a sentence and is to be rendered by "?"

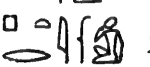
ȧχ what?

nimā who?

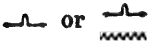
 *ȧqeset,* or *aśeset,* who? what?

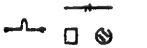
tennu where?

peti

 *petrȧ* } what?

Negative particles are:—

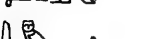
 *ȧn* not

 *ȧn sep* at no time, never

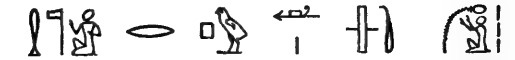
bu not

ben not

tem not

 *ȧm* not.

Examples of the use of these are:—

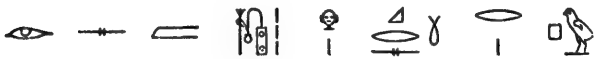
1. 

neṭer ḥen re pu uā ȧm-θ ābu

A prophet or one among the priests.

ȧr reχ śāt (?) ten ḥer ṭep ta ȧu-f

If be known book this upon earth, he



ȧri - s em ānu ḥer qeres re pu

doeth it in writing upon a bandage or

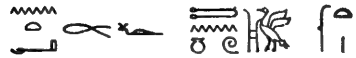
ȧu-f per-f em hru neb mer-f

he shall come forth day every he pleaseth.

2.

ȧs ḥen-f em Neher mȧ

When his majesty [was] in Mesopotamia according



entā-f θennu renpit

to his custom each year.

âst ḥen-f ḥer T'ah em utit-f

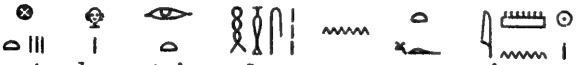
When his majesty [was] at Tchah in his expedition

sent ent neχt

second of victory.

âsk ḥen-f em Uast ḥent

When his majesty [was] in Thebes, the mistress



nut ḥer âr it ḥes en tef Âmen-Rā

of cities, to do what things pleased father Amen-Rā,

neb nest taui em ḥeb-f

the lord of the thrones of the world, in festival

nefer en âp reset

his beautiful of the temple southern.

3.

ân âu ḳer - nek er - s

Shall it be that thou wilt be silent about it?

ȧn ȧu ȧn qebḥ ȧb en ḥen-k

Is it that not will cool the heart of thy majesty

em enen ȧri - nek sr-ȧ

at this that thou hast done to me?

ȧn ȧu - ten reχ - tini erentet tuȧ

Is it that ye know not that I even

reχ - kuȧ ren en ȧaṭet

I know the name of the net?

4.

teṭ - en - sen ȧn ḥen-f entu-

Said to them his majesty, "Ye [are]

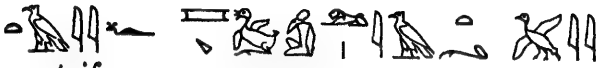
teṉ ȧχ

what (*or* who)?"

Iḳaṭāi em mȧtet su mȧ ȧχ

The country of Iḳaṭāi in likeness is it like what?

pa *ṭemât* *en* *χirebu* *ḥer*
The town of Aleppo in



taif *merṭareâat* *pai-*
its neighbourhood [and] its

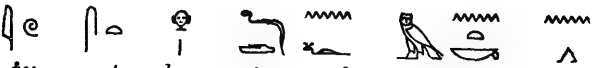
f *χet* *mȧ* *ȧχ*
ford [is] like what?

5.

un - nȧ *nimā* *trȧ* *tu* *entek*
Open to me! Who then art thou?

nuk *uā* *ȧm* *ten* *nimā* *enti*
I am one of you. Who is

ḥenā - k
with thee?

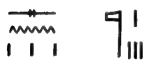


ȧu - set *ḥer* *ṭeṭ - nef* *ementek* *en*
She said unto him, "Thou art . .

nimā *trȧ*
who then ?"

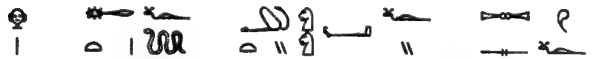
6.

ānχ - k *ȧref* *em* *ȧśeset* *χer*
Thou wilt live then on what with



sen *neteru*
them the gods ?

ȧśeset *pu* *χu* *pui* *śem*
What is spirit that [which] goeth



ḥer *χat-f* *peḥti - fi* *θes-f*
upon his belly, [and] his two thighs, [and] his back ?

ȧ *Teḥuti* *ȧśeset* *pu* *χepert* *set* *em*
O Thoth, what háth happened to them,

mesu *Nut*
the children of Nut ?

â *Tem* *âśeset* *pu* *śas* - *â*

O Temu {what kind of place is this} I have journeyed

er *set*

into it?

âśeset *pu* *āḥā* *em* *ānχ*

What is [my] duration in life?

(*i. e.*, How long shall I live?)

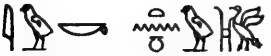
7.

erṭā *nek* *un* - *k* *teni*

Shall be given to thee thy food where?

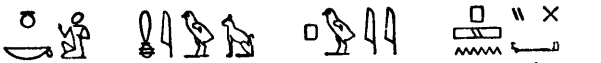
..... *sen* *neteru* *er-â*

Say they, the gods, unto me.



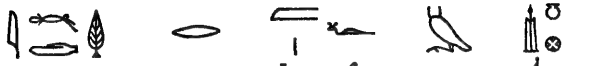
âu-k *tennu*

Thou art where?

8. 

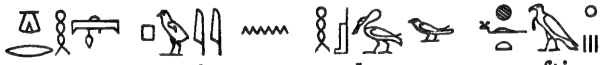
nuk *mâu* *pui* *peśeni*

I am cat that the fighter (?)



âśeṭ *er* *ḳes - f* *em* *Annu*

of the persea tree by its side in Annu

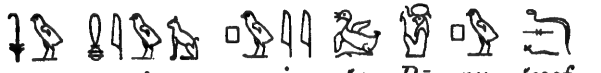


ḳerḥ *pui* *en* *ḥetem* *χefti*

night that of the destruction of the enemies

nu *Neb-er-ter* *âm-f* *peti* *eref*

of Neb-er-tcher in it. What then is



su *mâu* *pui* *ta* *Rā* *pu* *ṯesef*

it ?[1] Cat that male Rā is himself.[2]

peti *eref* *su* *An-â-f* *pu*

What then is it ? The god An-ā-f is it

(*i. e.*, it refers to An-ā-f).

[1] *I. e.*, What is the explanation of this passage ?

[2] *I. e.*, That male cat is Rā himself.

petrå *ren - k* *ån* *sen* *er-å*

What [is] thy name [say] they to me?

petrå *maat - nek* *åm*

What didst thou see there?

petrå *ån - k* *en* *sen* *åu* *maa-*

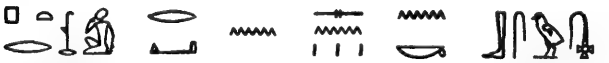
What didst [say] thou to them? I have seen

nå *åhehii* *em* *ennu* *en* *taiu*

rejoicings in these lands

Fenχu

of the Fenkhu.



petrå *erṭā - en - sen* *nek* *besu*

What did they give thee? A flame

pu *en* *seśet* *ḥenā* *uat* *en* *θeḥent*

of fire, and a tablet of crystal.

petrȧ *ȧref* *ȧrit* *nek* *eres* *ȧu*

What then didst thou with it [them]? I

qeres - *nȧ* *set* *ḥer* *uteb* *en*

buried them by the furrow of

Mȧȧat *em* *χet* *χaiu*

Mȧȧat as things for the night.

petrȧ *qemt* - *nek* *ḥer* - *f* *uteb*

What didst thou find by it, the furrow

Mȧat *uas* *pu* *ṭes* *erṭā*

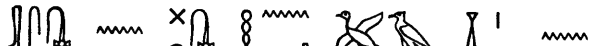
of Mȧat? A sceptre flint, 'Giver

nifu *ren* - *f*

of winds' is its name.

petrȧ *ȧref* *ȧrit* - *nek* *er* *pa*

What then didst thou with the

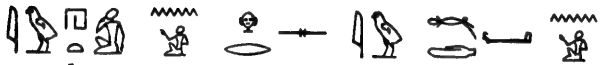


bes *en* *seśet* *ḥenā* *pa* *uaṭ* *en*

flame of fire and the tablet of

θeḥent *em* - *χet* *qeres* - *k* *set*

crystal after thou didst bury them?



ȧuhet - *nȧ* *ḥer* - *s* *ȧu* *seśeṭ* - *nȧ*

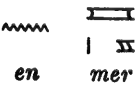
I said words over them I dug

set *ȧu* *ȧχem* - *nȧ* *seśet* *ȧu*

it up, I extinguished the fire, I

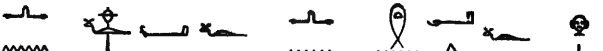
seṭ - *nȧ* *uaṭ* *qemamu*

broke the tablet, [I] created



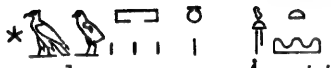
en *mer*

a pool of water.

9. 

ȧn *χesef* - *f* *ȧn* *śenā* - *f* *ḥer*

Not opposed is he, not turned back is he at



sbau *nu* *Åmentet*

the doors of the underworld.

ȧn *ȧm* *ȧut* *meḥit*

Not having eaten goats [or] fish.

ȧn - f *su* *mȧ* *bȧau* *en*

He brought it as a wonderful thing to

suten *χeft* *maa - f* *entet* *seśeta*

the king when he saw that [it was] a mystery

pu *ȧa* *ȧn* *maa* *ȧn* *petrȧ*

great, [hitherto] not seen [and] not observed.

ȧn *ȧu* *ḳert* *ȧn* *ȧri - entu*

For not is it [possible], not can be made

neṯem-[f]emit *ȧm - s*

love in it.

10.

emmā *θet* - *uå* *em* *ḥaqet*

Let me take possession of the captives

en *Ausår* *ån* *sep* *un* - *å* *em*

of Osiris, at no time (*i. e.*, never) let me be among

smait *Suti*

the fiends of Suti.

ån *sep* *pat* *årit* *mâtet* *en*

Never before was done the like by

bak *neb*

servant any.

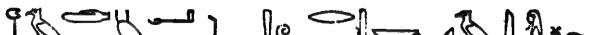
ån *sep* *pa* *mâtu* *setem*

Never before the like was heard.

11.

bu *petrå* - *k* *ta* *en* *Aupa,*

Not hast thou seen the land of Aupa? [And]



χaṭumā *bu* *reχ - k* *qaȧ - f*

of Khatumā not knowest thou its form,

Iḳaṭāi *em* *mȧtet* *su* *mȧ* *ȧχ*

and Iḳaṭāi in resemblance it[is]like what?[1]

bu *ȧru - k* *utui* *er* *Qeṭeś*

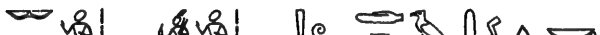
Not hast thou made a journey to Kadesh

ḥenā *Tubaχet* *bu* *śemi - k*

and Tubakhet? Not hast thou gone

er *na* *en* *śasu* *χeri* *ta*

to the Shasu people who have the



pet *māśau,* *bu* *ṭeḳas - k*

bowmen [and] soldiers? Not hast thou passed over

[1] Dost thou not know what kind of place Khaṭumā is, and what sort of land Iḳaṭāi is?

uat *er* *Pamaḳare* *bu* *pui*
the way to Pamakare? Not did

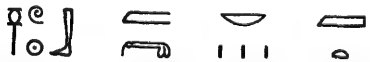
na *ȧťau* *reχ* *peḳ - f*
the thieves know [where] he had arrived.

bu *pu* *uā* *meṭet* *mā-ȧ* *ḥeru*
Not [any] one spake with me except

paiḳ *sen* *śerȧu*
thy brother younger.

12.

seχa - sen *ren - ȧ* *ben* *ȧrit*
May they mention my name, not making



ābu *em baḳ* *nebu* *maāt*
cessation,[1] before the lords of law.

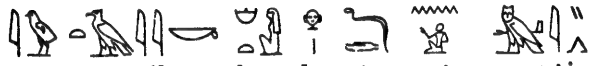
[1] *I. e.*, unceasingly.

ȧs ben ȧr ḳm neṯer - uȧ

When not I was working

hab - k er ȧn en - n pertu

thou didst send to bring for us grain,



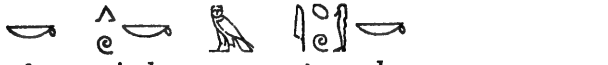
ȧu taik ḥemt ḥer ṯeṯ - nȧ mādi

was thy wife[1] saying to me, 'Come', etc.

13.

iu-k en - n tem seχau-

Come thou to us not [having] thy memories



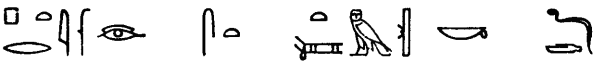
k iu-k ḳm ȧru - k

of evil, come thou in thy form.

tem χesef su em at - f

Not repelling him in his moment.

[1] *I. e.*, Was it not when I was working that thou didst send me to fetch grain, [and as I was fetching it] thy wife said to me, 'Come'.



petrȧ *set* *tem - k* *ṭeṭ*

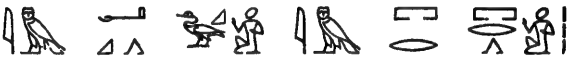
On seeing it do not thou say,

χenś - k *ren - ȧ* *en*

'Thou hast made to stink my name before

kaui *ḥrȧ* *nebt*

men and women [and] every-body.'

14. 

ȧm *āq* *āq* *ȧm* *per* *peru*

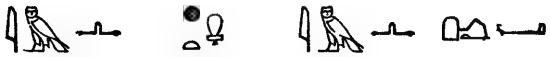
Not entered a comer in, not came out a comer out,

ȧri *ḥen-f* *merer-f*

did his majesty his will.

āḥā *en* *hab - nef* *en* *sen* *em* *ṭeṭ*

He sent to them, saying,

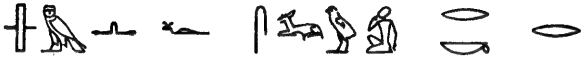


ȧm *χetem* *ȧm* *āba*

Do not shut [your gates], do not fight.

ȧm - k ȧri ḥer em rεθ

Do not make terror in men and women.

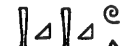


ȧm - f sȧu erek er

Let it not [be] that thou criest out against

setemet-k ȧm pu en ȧb

what thou hearest, that there may not be a heart



beqbequ

of cowardice (?).

ȧm-ȧ ah-ȧ en ȧu

Not shall I suffer I overthrow

nest-ȧ ȧmt uȧa en Rā

from my throne in the boat of Rā

āa

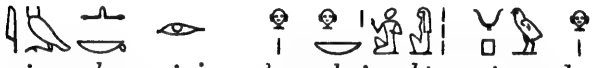
the mighty one.

ȧm *erṭā* *neken* *er - ȧ* *ȧm-*

Do not cause injury to me. Do not

k *erṭā* *ṭep - ȧ* *ermen* *ȧm - ȧ*

thou cause my head to fall away from me.



ȧm - k *ȧri* *ḥer* *ḥrȧ nebt* *ȧpu* *ḥer*

Do not thou perform [it] before people, but only

ḫāu - k *ṯes-k*

thine own self.

EXTRACTS FOR READING.

I. From an inscription of Pepi I.

[VIth dynasty.]

111.

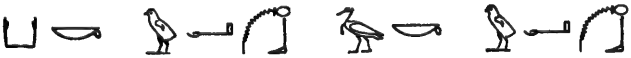
ha *Pepi* *pu* *ḏr* *seθes* - *θu*

Hail Pepi this! Rise up thou,

112.

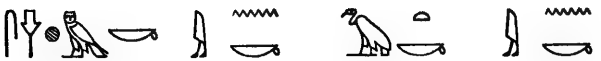
āḫā *uāb* - *k* *uāb*

stand up! Pure art thou, pure is



ka - *k* *uāb* *ba-k* *uāb*

thy double, pure is thy soul. pure is



seχem - *k* *i* - *nek* *mut-k* *i* - *nek*

thy power. Cometh to thee thy mother, cometh to thee

Nut *śenem* *urt* *s - uāb - s* *θu* *Pepi*

Nut, the fashioner great, she purifieth thee, O Pepi

pu *śenem - s* *θu* 113. *Pepi* *pu*

this, she fashioneth thee Pepi this,

χu *âs* *ku-k* *ha* *Pepi* *pu*

protecting when thou movest. Hail Pepi this,

uāb - t *uāb* *ka - k* *uāb*

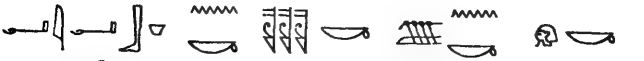
pure art thou, pure is thy double, pure is

seχem - k *âm* *χu* *uāb*

thy power among the spirits, pure is

ba-k *âm* *neteru* *ha* 114. *Pepi* *pu*

thy soul among the gods. Hail Pepi this,



āâāb - nek *qesu - k* *seśep-nek* *ṭep-k*

are brought to thee thy bones, thou receivest thy head

χer *Seb* *ȧṭer-f* *ṭut* *ȧrt - k*

before Seb; he destroyed the evil belonging to thee

Pepi *pu* *χer* *Tem*

Pepi this before Tem.

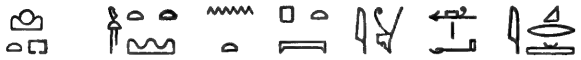
The above passage is an address made to the dead king Pepi by the priest which declares that he is ceremonially pure and fit for heaven. The *ka, ba* and *sekhem,* were the "double" of a man, his soul, and the power which animated and moved the spiritual body in heaven; the entire economy of a man consisted of *khat* body, *ka* double, *ba* soul, *khaibit* shadow, *khu* spirit, *ȧb* heart, *sekhem* power, *ren* name, and *sāḥu* spiritual body. The reference to the bringing of the bones seems to refer to the dismemberment of bodies which took place in pre-dynastic times, and the mention of the receiving of the head refers to the decapitation of the dead which was practised in the earliest period of Egyptian history. Nut was the mother of the gods and Seb was her husband; Tem or Temu was the setting sun, and, in funeral texts, a god of the dead.

II. Funeral Stele of Paneḥesi.

(Brugsch, *Monuments de l'Égypte*, Plate 3.)
[XIXth dynasty.]

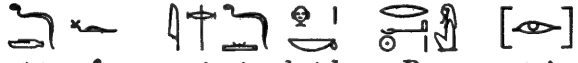
1.

ṭuau *Rā* *χeft* *ḥetep-f* *em*
Adoreth Rā when he setteth on

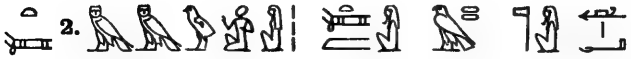


χut *ȧmentet* *ent* *pet* *ȧn* *uā* *ȧqer*
the horizon western of heaven the one perfect,

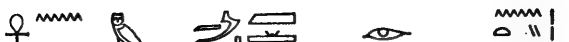
ān *utḥu* *en* *suten* *ȧpt* *Pa-neḥesi*
the scribe of {the table of offerings} of the royal house, Pa-neḥesi,



teṭ - f *ȧneṭ - ḥrȧ-k* *Rā* *ȧri*
[and] he saith :— Homage to thee, O Rā, maker



tememu *Tem Ḥeru-χuti neter uā*
of mortals, Temu-Harmachis, god one,



ānχ *em* *maāt* *ȧri* *enti*

living upon right and truth, maker of things that are,

qemam *unenet* *en* *ātu*

creator of {things which shall be,} [and] of animals,

reθ *pert* *em* *maat-f* *neb*

[and] of {men and women,} who come forth from his eye. Lord

pet *neb* *ta* *ȧri* *χeru*

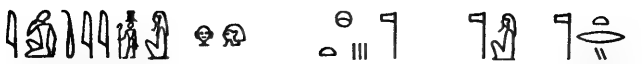
of heaven, lord of earth, maker of beings terrestrial [and]

ḫeru *Neb-er-ter* *ka* *em*

of {beings celestial,} Neb-er-tcher, the bull of

paut neteru *suten* *ḫert* *neb* *neteru*

{the company of the gods,} king of heaven, lord of the gods,



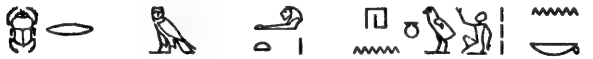
âθi *ḥer* *paut neteru* *neter* *netri*

prince, chief of {the company of the gods,} god divine

5.

χeper *ṯesef* *pauti*

self-created, god of the two companies of the gods



χeper *em* *ḥāt* *hennu* - *nek*

coming into being in the beginning. Praises are to thee,

âri *neteru Tem* *seχeper* *reχit*

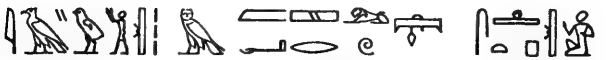
O {maker of the gods,} Temu making to exist mankind,

neb *benerât* *āa* *mert*

lord of sweetness, great of love;

pesṯ - *f* *ānχ* *ḥrâ nebt* *ṭā-â* *nek*

he shineth [and] live mankind. I give to thee

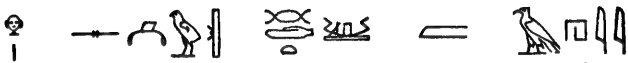
7. 

âaiu *em* *māšer* *seḥetep-â*

praises at eventide, I make thee to set

tu ḥetep·k em ānχ ȧu sektet

[when] thou settest in life. The *sektet* boat

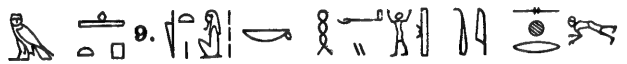


ḥer seau āṭet em ahi

is glad, the *āṭet* boat is in joyful

hennu nemȧ - sen nek Nu[t]

praising [as] they journey to thee. The goddess Nut



em ḥetep qet - k ḥāā - θȧ seχeṙ

is at peace, thy sailors are rejoicing; hath over-

en χut - k χefti - k

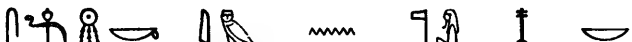
thrown thine eye thine enemy.

neḥem reṭ ent Āpep ḥetep - k

Carried away are the leg[s] of Āpep. Thou settest,

nefer ȧb - k au em χut ent Manu.

glad is thy heart joyful in the horizon of Manu.

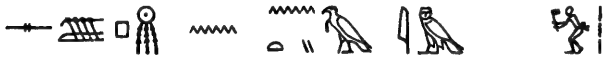


seḥeṭ - k *ȧm* *en* *neter* *nefer* *neb*

Thou makest light there, god beautiful, lord

ḥeḥ *ḥeq* *Aukert* *ṭā - k*

of eternity, prince of Auḳert. Thou givest



seśep *en* *enti* *ȧm* *χefti*

thy radiance upon those there, [thy] enemies

ṭeḳai - sen *neferu-k* *em* ..... *sen*

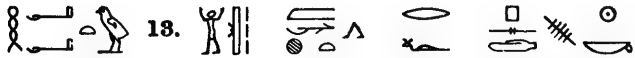
see thy beauties in their [abodes and]

em *tepḥetu - sen* *āui - sen* *em*

in their habitations [and] their hands

ȧaui *en* *ka - k* *ȧmentiu* *em*

adore thy double; the beings in Amenti



ḥāātu *emχet* *eref* *pesṭ-k*

rejoice after thou hast shone

en sen nebu ṭuat ȧbu - sen

upon them, the lords of the underworld their hearts

neṯem seḫeṯ - k Ȧmentet maat - sen

are glad [when] thou lightest up Amentet. Their eyes

seśu en maa - k χenteś

open widely at the sight of thee, refreshed

ȧbu - sen maa - sen tu ḥāā

are their hearts [when] they see thee; rejoiceth

ṯet - k ḥer sen ȧn meni mestu

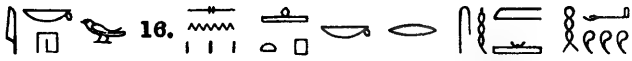
thy body through them. Without pain [are] the births

neteṛ ḥāu - sen entek meses-

of god [which are] their members; thou givest birth

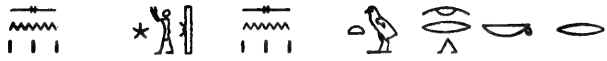
set er au uben - k ṭer - k

to them, all of them. Thou risest, thou destroyest



åkeh - sen ḥetep - k er senetem ḥāu-

their grief; thou settest to make glad their



sen ṭua - sen tu sper - k er

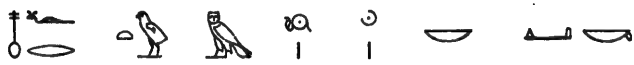
members; they praise thee [when] thou comest forth to

sen seśep - sen ḥāt ent uåa-

them, they grasp the bow of thy boat.

k ḥetep - k em χut ent Manu

Thou settest in the horizon of Manu,

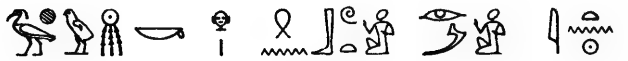


nefer - tu em Rā hru neb ṭā - k

happy art thou as Rā day every. Grant thou

un ba - å χenti - sen pesṭ

that may be my soul along with them, may shine



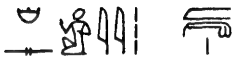
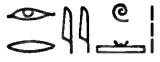
χu - k ḥer śenbet - å maa-å åten

thy rays upon my body, may I see the Disk

19.

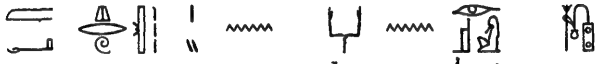
χeft enen χu ȧqeru nu neter-χert

[being] opposite to those spirits perfect of the underworld

 20. 

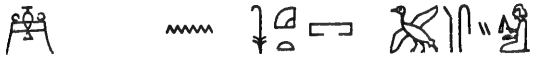
ḥemsiu embaḥ Un-nefer ȧriu

who sit in the presence of Un-nefer, and who make



mā χeru en ka en Ȧusȧr ān

. . . . . to the double of Osiris, the scribe



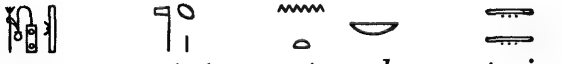
uṯḥu en suten ȧpt Pa-neḥesi

of the table of offerings of the royal house, Pa-neḥesi.

21.

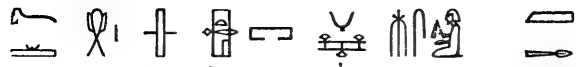
ȧn sa - f seānχ ren - f

[Dedicated] by his son, who maketh to live his name,



ān netert ent neb taui

the scribe of the goddess (?) of the lord of the two lands,



setep sa ȧm ḥet āat Ȧp-uat-mes maā-χeru

worker of magic[1] in the palace, Ap-uat-mes right of speech (*or* triumphant).

III. Inscription of Ȧnebni.

(Sharpe, *Egyptian Inscriptions*, Plate 56.)

[XVIIIth dynasty.]

1.

ȧrit em ḥeset netert nefert nebt

Made by the favour of the goddess beautiful, lady

taui Rā-maāt-ka ānχ-ϑ ṭeṭ-ϑ Rā

of the two lands, Ḥātshepset living, established Rā

2.

mȧ ṭetta ḥenā sen - s nefer neb

like for ever, and her brother beautiful, the lord,

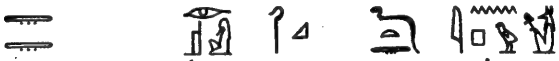
ȧri χet Men-χeper-Rā ṭā ānχ Rā mȧ

maker of things, Thothmes III., giver of life Rā like

[1] Literally, "protecting by means of the " which was an object used in performing magical ceremonies.

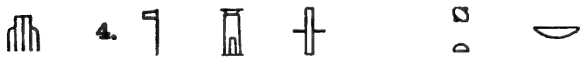
ṫetta suten ṭā ḥetep Åmen neb nest

for ever. King give an offering! Amen, lord {of the thrones}



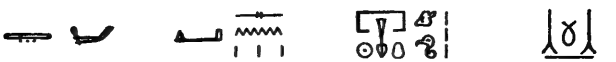
taui Åusår ḫeq ṫetta Ånpu

of the two lands, [and] Osiris, prince of eternity, Anubis



χent neter ḥet åm Ut neb

dweller by the divine coffin, dweller in {the city of embalmment,} lord

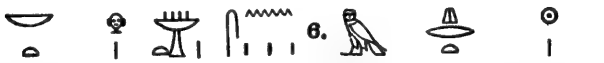


Ta-ṫeser ṭā - sen per-χeru menχ

of Ta-tcheser, may they give sepulchral meals, linen garments,

sentrå merḫ χet nebt nefert ābt perert

incense, wax, thing every beautiful, pure, what appeareth



nebt ḥer χaut - sen em χert hru

{of every kind} upon altar their during the course of the day

ent rā neb surå mu ḥer

of day every, the drinking of water at

betbet åter seset åm en

the deepest part of the river, the breathing there of the

meḥt āq pert em Re-stau en

north wind, entrance and exit from Re-stau to the

ka en uā åqer ḥes en neter-f meru

double of the one perfect, favoured of his god, loving

neb - f ḥer menχ - f śes

his lord by reason of his beneficence, following

neb-f er utut - f ḥer set rest

his lord on his expeditions over the country south

meḥti suten sa mer χāu suten

[and] north, royal son, overseer of the weapons of the king,

Ȧnebni *maā-χeru* *χer* *neteru* *paut*

Anebni right of speech before the gods [and] the company

neteru

of the gods.

IV. Text from the CXXVth Chapter of the Book of the Dead.

[XVIIIth dynasty.]

2. 3.

ȧneť *ḥrȧu-θen* *neteru* *ȧpu* *ȧu-ȧ*

Homage to you, O gods these! I,

reχ - kuȧ - ten *reχ - kuȧ* *ren - ten* *enen*

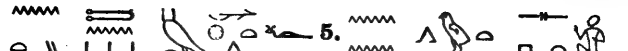
even I know you. I know your names. Do not

χer - ȧ 4. *en* *śāt - ten* *enen*

cast me down to your slaughtering knives, do not

sār - ten *bȧ[n] - ȧ* *en* *neter* *pen*

bring forward ye my wickedness before god this

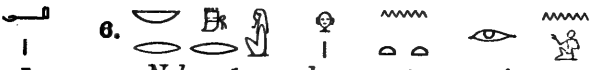


enti *θen* *em χet - f* *enen* *iu-tu* *sep - ȧ*

whom ye follow him, let not come my moment

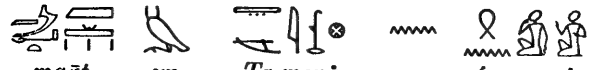
ḥer - ten *feṭ - ten* *maāt* *er - ȧ* *embaḥ*

before you. Declare ye right and truth for me before



ā *Neb-er-fer* *ḥer* *entet* *ȧri - nȧ*

the hand of Neb-er-tcher, because I have done



maāt *em* *Ta-merȧ* *en* *śen - ȧ*

right and truth in Ta-mera [Egypt]. Not have I cursed

neter *en* *iu* *sep - ȧ* *ȧneṭ* *ḥrȧu-ten*

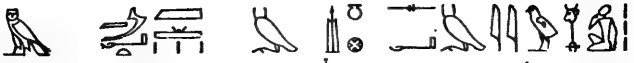
God, not hath come my moment. Homage to you,

neteru *ȧm* *usexṭ - θen* *ent* *maāti*

O gods who live in your hall of right and truth,

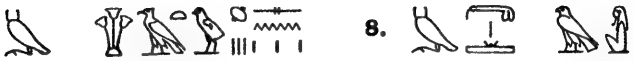
ati *ḳer* *em* *χat - sen* *ānχiu*

without evil in their bodies, who live



em *maāt* *em* *Ānnu* *sāmiu*

in right and truth in Annu, who consume



em *ḫaut - sen* 8. *em baḥ* *Ḥeru*

their entrails in the presence of Horus

ȧm *ȧten - f* *neḥem - ten - uȧ* *mā*

in his disk, deliver ye me from

Baabi *ānχ* *em* *beseku*

Baabi, who liveth upon the intestines

seru *hru* *pui* *en* *ȧpt* *āat*

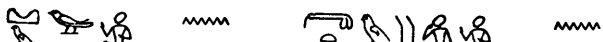
of the princes, on day that of the judgment great

mā - ten 9. *i - kuȧ* *χer - ten* *enen*

by you; I have come to you. Not

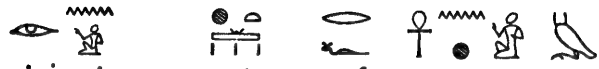
ȧsfet - ȧ *enen* *χebent - ȧ* *en*

have I committed faults, not have I sinned, not



ṭu - ȧ *enen* *meterɯ - ȧ* *enen*

have I done evil, not have I borne false witness, not



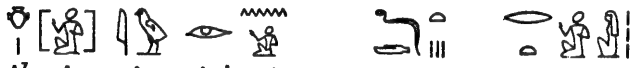
ȧri - nȧ *χet* *eref* *ānχ - ȧ* *em*

let be done to me anything therefore. I live in

10.

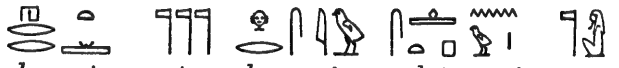
maāt *sām - ȧ* *em* *maāt*

right and truth, I feed upon right and truth



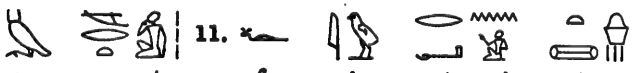
ȧb - ȧ *ȧu* *ȧri - nȧ* *ṭeṭet* *ret*

my heart. I have done that which commanded men,



hereret *neteru ḥer-s* *ȧu* *se-ḥetep-nuȧ* *neter*

are satisfied the gods thereat. I have appeased God



em *mert - f* *ȧu* *erṭā - nȧ* *tau*

by [doing] his will. I have given bread

en *ḥeqet* *mu* *en* *ȧbi*

to the hungry, water to the thirsty,

ḳebs *en* *ḥaiu* *māχen*

clothes to the naked, and a boat

ȧui 12. *ȧu* *ȧri - nȧ* *neter-ḥetepu en*

to the shipwrecked. I have made offerings to the

neteru *perχeru* *en* *χu* *neḥem-*

gods, and sacrificial meals to the spirits. Deliver

ten - uȧ *ȧr* *ten* *χu* *uȧ*

ye me then ye, protect me

ȧr *ten* *enen* *smȧ - ten* *er - ȧ* *em baḳ*

then ye, not make accusation ye against me before

neter *āa* 13. *nuḳ* *āb* *re* *āb* *āāiu*

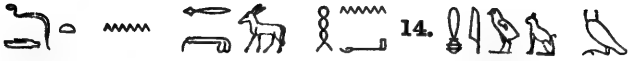
the god great. I am pure of mouth, pure of hands.

ṯeṭ - tu - nef *iui* *sep sen* *ȧn* *maaiu*

Is said to him, Come, twice, by those who see

su *ḥer entet* *setem - nȧ* *meṭet* *tui*

him, because I have heard speech that



teṭet *en* *āa* *ḥenā* 14. *mȧu* *em*

spoken by the Donkey with the Cat in

per *Ḥepṭ-re* *meteru - ȧ* *em*

the house of Hept-re. I have borne testimony

ḥer - f *ṭā - f* *tentu* *ȧu* *maa - nȧ*

before him, he hath given the decision. I have seen

peseś *ȧśeṭ* *em* 15. *χennu*

the division of the persea trees within

Re-stau *nuk* *semiu - ȧ* *em baḥ*

Re-stau. I, I offer up prayers in the presence of

neteru *reχ* *χert* *χat - sen*

the gods knowing what concerneth their persons.

i - nå *āa* *er* *semeter*

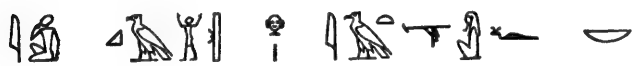
I have come advancing to make a declaration of

16. *maāt* *er* *erṭāt* *åusu* *er*

right and truth, to place the balance upon

āḥāu - f *em* *χennu* *ḳaåu*

its supports within the amaranthine bushes.



å *qa* *ḥer* *åat - f* *neb*

Hail exalted upon his standard, lord

atefu *åri* *ren - f* *em* *neb*

of the *atef* crown, making his name as the lord

17. *nifu* *neḥem - kuå* *mā* *naik*

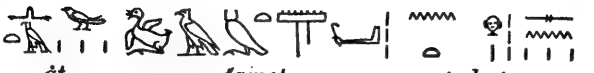
of winds, deliver me from thy

en *åputat* *uṭeṭiu*

messengers who make to happen

θemesu *seχeperiu* *ȧṭerit*

dire deeds, who make to arise calamities,

18. 

ȧt *tamet* *ent ḥrȧu-sen*

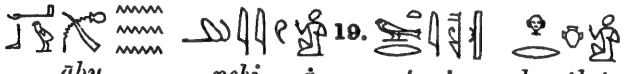
without covering upon their faces,

ḥer entet *ȧri - nȧ* *maȧt* *neb*

because I have done right and truth. O lord of

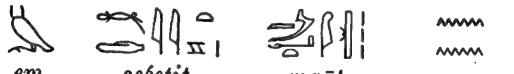
maȧt *ȧb - kuȧ* *ḥȧti - ȧ* *em*

right and truth, I am pure, my breast is



ȧbu *peḥi - ȧ* 19. *turȧ* *ḥer-ȧb-ȧ*

washed, my hinder parts are cleansed, my interior

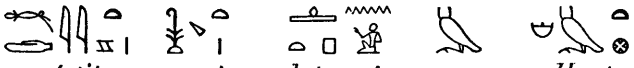


em *seśeṭit* *maȧt* *enen*

[hath been] in the pool of right and truth, not [is]

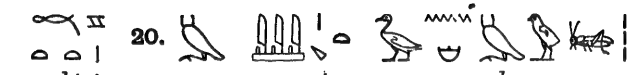
ȧt *ȧm - ȧ* *śu* *ȧb - nȧ* *em*

a member in me lacking. I have been purified in



seśeṭit *reset* *ḥetep-nȧ* *em* *Ḥemt*

the pool southern, I have rested in Hemet,

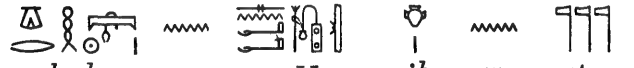


meḥtet *em* *seχet* *saneḥemu*

to the north of the field of the grasshoppers;

ābet *qeti* *ȧm - s* *em* *unnut*

bathe the divine sailors in it at the season of



ḳerḥ *en* *senāā* *ȧb* *en* *neteru*

night to gratify (?) the heart of the gods

em χet *seś-ȧ* *ḫer-s* *em* *ḳerḥ*

after I have passed over it by night and

em hru *ṭāu* *iut - f* *ȧn - sen* *er - ȧ*

by day. They grant his coming, they say to me,

nimā *trȧ* *tu* *ȧn - sen* *er - ȧ*

Who then art thou? say they to me.

pu *trȧ* *ren - k* *ȧn - sen* *er - ȧ*

What then is thy name? say they to me.

nuk *ruṭ* *χeri* *en* *ḥait* *ȧmi*

I grow among the flowers dwelling in

baaq *ren - ȧ* *seś-nek* *ḥer mā*

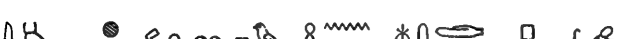
the olive tree is my name. Pass on thou forthwith,

ȧn - sen *er - ȧ* *seś-nȧ* *ḥer* *nut*

say they unto me. I have passed by the town

meḥtet *baat* *peti* *trȧ* *maa - nek*

north of the bushes. What then didst thou see



ȧm *χenṭ* *pu* *ḥenā* *meṣṭet* *peti* *trȧ*

there? The leg and the thigh. What then

ȧn-k *en* *sen* *ȧu* *maa - nȧ* *ȧhehi*

didst thou say to them? I saw rejoicing

em ennu taiu Fenχu peti trå

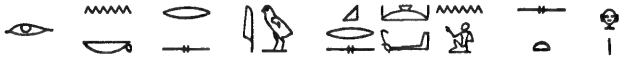
in those lands of the Fenkhu. What then

erṭāt-sen nek besu pu en seśet

did give they to thee? A flame it was of fire,

ḥenā uaṭ en θeḥent peti trå

together with a tablet of crystal. What then



åri - nek eres åu qeres - nå set ḥer

didst thou do therewith? I buried them by

uteb en maāti em χet χaui

the furrow of Maāti with the things of the night.

peti trå qem - nek åm ḥer uteb

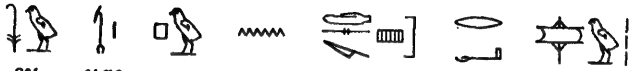
What then didst thou find there by the furrow

en maāti uas pu en ṭes åu

of Maāti? A sceptre of flint (?);

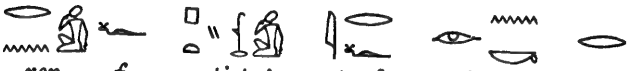
seśeṭ - nek su petrå åref

maketh to prevail thee it. What then is [the name of]



su uas pu en ṭes erṭā nifu

the sceptre of flint? Giver of winds



ren - f peti trå åref åri - nek er

is its name. What then therefore didst thou do with

pa besu en seśet ḥenā pa

the flame of fire and with the

uaṭ en θeḥent em χet qeres-k

tablet of crystal after thou didst bury

set åu hatu-nå ḥer-s åu

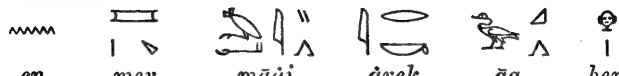
them? I uttered words over it,

seśeṭ - nå set åu ā χem - nå seśet åu

I adjured it, and I extinguished the fire,

seṭ - nȧ uaṭ em qemam

I made use of the tablet in creating

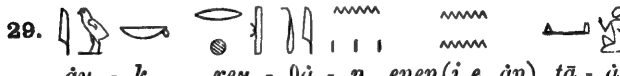


en mer māȧi ȧrek āq ḥer

a pool of water. Come then pass in over

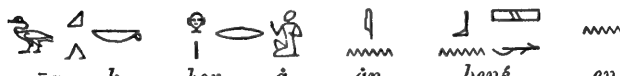
sba pen en useχt ten ent Maāti

door this of Hall this of Maāti,



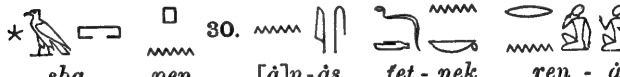
ȧu - k reχ - 0ȧ - n enen (i.e., ȧn) ṭā - ȧ

thou art knowing us. Not will I let



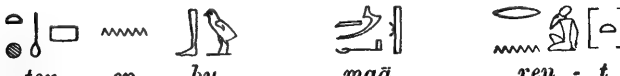
āq - k ḥer - ȧ ȧn benś en

enter thee over me, saith the bolt of



sba pen [ȧ]n-ȧs ṭeṭ - nek ren - ȧ

door this, except thou sayest my name.

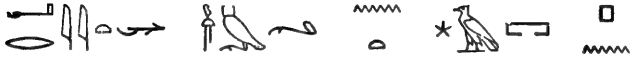


teχ en bu maā ren - t

Weight of the place of right and truth is thy name.

ȧn *ṭā - ȧ* *āq - k* 31. *ḥer - ȧ* *ȧn*

Not will let I enter thee by me, saith



ārit *unem* *ent* *sba* *pen*

the post right of door this,

[*ȧ*]*n-ȧs* *ṭeṭ - nek* *ren - ȧ* 32. *ḥenku - nef*

except thou sayest my name. He weigheth

fat *maāt* *ren-t enen* (*i.e.*, *ȧn*)

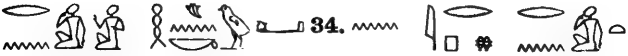
the labours of right and truth is thy name. Not

ṭā - ȧ *āq - k* *ḥer-ȧ* 33. *ȧn* *ārit*

will I let enter thee by me, saith the post

ȧbet *ent* *sba* *pen* [*ȧ*]*n-ȧs* *ṭeṭ - nek*

left of door this, except thou sayest



ren - ȧ *ḥenku* 34. *en* *ȧrp* *ren - t*

my name. Judge of wine is thy name.

enen (*i. e.*, *ȧn*) *ṭā - ȧ* *seś - k* *ḥer - ȧ* *ȧn* *sati*

Not will I let pass thee over me, saith the threshold

(*sic*) *en* *sba* *pen* 35. [*ȧ*]*n-ȧs* *ṭeṭ - nek* *ren - ȧ*

of door this, except thou sayest my name.

ȧua *en* *Ḳeb* *ren - k* *enen* (*i. e.*, *ȧn*)

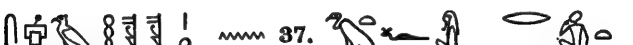
Ox of Ḳeb is thy name. Not

un - ȧ 36. *nek* *ȧn* *qert* *ent*

will I open to thee, saith the bolt-socket of

sba *pen* [*ȧ*]*n-ȧs* *ṭeṭ - nek* *ren - ȧ*

door this, except thou sayest my name.



saḥ *en* *mut - f* 37. *ren - t*

Flesh of his mother is thy name.

enen (*i. e.*, *ȧn*) *un - ȧ* *nek* *ȧn* *pait*

Not will I open to thee, saith the lock

en *sba* *pen* [*å*]*n ås* *teṭ - nek* *ren - å*

of door this, except thou sayest my name.

ānχet uṯat *ent* *Sebek* *neb*

Liveth the *utchat* of Sebek, the lord of

38.

Baχau *ren-t* *enen* (*ån*) *un - å*

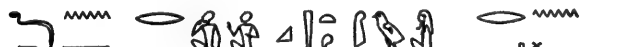
Bakhau, is thy name. Not will I open

nek *enen* (*ån*) *ṭā - å* *āq - k* *ḥer - å* *ån*

to thee, not will I let pass thee over me, saith

åri *āa* *en* *sba* *pen* [*å*]*n ås*

the dweller at the door of door this, except



teṭ - nek *ren - å* *qebt* *Śu* *erṭā-nef*

thou tellest my name. Arm of Shu that placeth itself

39.

em *sau* *Åusår* *ren - k* *enen* (*ån*)

for the protection of Osiris is thy name. Not

ṭā - n *seś - k* *ḥer - n* *ȧn* *ḥeptu*

will we allow to pass thee by us, say the posts

en *sba* *pen* [*ȧn*]*ȧs* *ṭeṭ - nek* *ren - n*

of door this, except thou sayest our names.

neχenu *nu* *Rennut* *ren-ten*

Serpent children of Rennut are your names.

40.

ȧu - k *reχ - θȧ - n* *seś* *ȧrek* *ḥer - n*

Thou knowest us, pass then by us.

enen(*ȧn*) *χenṭ - k* *ḥer - ȧ* *ȧn* *sati*

Not shalt tread thou upon me, saith the floor

en *useχt* *ten* [*ȧn*]*ȧs* *ṭeṭ - k*

of hall this, except thou sayest

ren - ȧ *ḥer* *mā* *ȧref* *ȧu - ȧ* *ḳert*

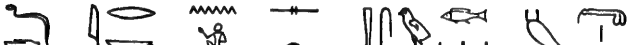
my name. . . . . I am silent,

āb - kuȧ *ḥer entet* 41. *[ȧ]n* *reχ - n*

I am pure, because not do we know

reṭ - k *χenṭ - k* *ḥer - n* *ȧm - sen*

thy two legs thou treadest upon us with them;



ṭeṭ *ȧrek* *nȧ* *set* *besu* *em baḥ*

tell then to me them. Traveller before

Ȧmsu *ren* *en* *reṭ - ȧ* *unemi*

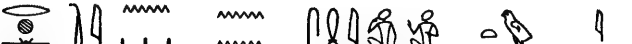
Menu (or, Amsu) is the name of my leg right.

unpet *ent Nebt-ḥet* *ren* *en* 42. *reṭ - ȧ*

Grief of Nephthys is the name of my leg

ȧbi *χenṭ* *ȧrek* *ḥer - n* *ȧu - k*

left. Tread then upon us, thou



reχ - θȧ - n *enen (ȧn)* *semȧ - ȧ* *tu* *ȧn*

knowest us. Not will I question thee, saith

ȧri *āa* *en* *useχt* *θen* [*ȧ*]*n ȧs*

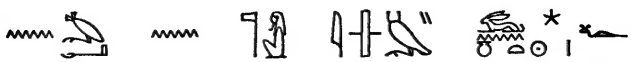
the guardian of the door of hall this, except

teṭ - nek *ren - ȧ* *sa* *ȧbu* 43. *tār*

thou sayest my name. Discerner of hearts, searcher of

χat *ren - k* *semȧ - ȧ* *tu* *ȧref*

reins, is thy name. I will question thee then.



nimā *en* *neter* *ȧmi* *unnut - f*

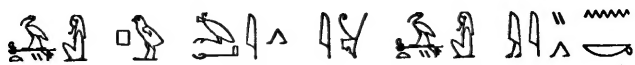
Who is the god dwelling in his hour?

teṭ - k *set* *en* *māau* *taui*

Speak thou it. The recorder of the two lands.

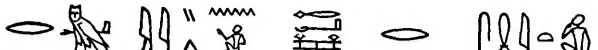
peti trȧ *su* *māau* 44. *taui*

Who then is he the recorder of the two lands?



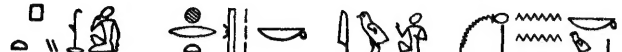
Teḥuti *pu* *māȧ* *ȧn* *Teḥuti* *i - nek*

Thoth it is. Come, saith Thoth, come thou



er mā i - nȧ āā er semȧt

hither (?). I come advancing to the examination.



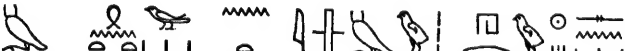
peti trȧ χert - k ȧu-ȧ āb - kuȧ

What then is thy condition? I, I am pure

45.

em χu neb ȧu χu - nuȧ

from evil all. I am protected

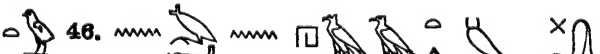


em śentet ent ȧmu hru - sen

from the baleful acts of those who live in their days,

enen (ȧn) tuȧ emmā - sen semȧ - ȧ ȧref

not am I among them. I have examined then



46.

tu nimā en haat em seśet

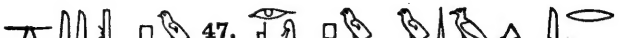
thee. Who goeth down into the flame,

ȧnbut-s em ȧāretu unnu

its walls are [surmounted] with uraei, being

satu - f *em* *ennu* *ui*

his paths in that same lake?



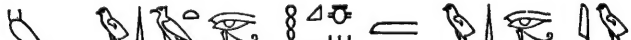
47.

sebi *pu* *Åsâr* *pu* *uta* *ârek*

The traverser Osiris is. Come forward then,

mâketu *smâ - θâ* *âu* *tau - k*

verily thou hast been examined; is thy bread

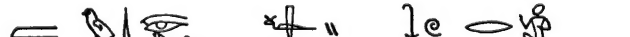


em *utat* *ḥeqt* *em* *utat* *âu*

from the *utchat*, and [thy] beer from the *utchat*, are

per-tu *nek* *χeru* *ṭep* *ta*

brought out to thee sepulchral offerings upon earth



em *utat* ..... *su* *er - â*

from the *utchat*. Hath decreed it he for me.

WALLIS
BUDGE

EGYPTIAN LANGUAGE

RKP